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"Stand fast in the liberty wherewith Christ hath made us free"



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CHRISTMAS VERSES

GOD GREET THEE!

GOD GREET thee fair, this Christmas morn,
As on that Ancient Day.
GOD give thee Gift Supreme,—His Son:—
GOD greet thee fair, I pray.

GOD lift thy heart, this Christmas morn—
GOD'S Hosts sing songs to thee!
Then sing thou, too, an holy song:
"GOD'S Love is come for me!"

GOD give thee awe, this Christmas morn:
Let thee with Shepherds stand
To view in wonder and adore
This which His love hath planned.

GOD give thee trust, this Christmas morn,
Like Joseph's, humble, true,
Content to trust and take His hand;
Content His will to do.

GOD give thee faith, this Christmas morn,
Like Mary's, pure and sure.
Bind thee to Him; bind Him to thee;
And in all things endure.

GOD give thee peace, this Christmas morn,
Old Simeon's gift be thine:
Thine eyes to see the Christ of God:
Thy heart to be His shrine. Amen.
—Peregrinus.

A CHRISTMAS HYMN

Isaiah 9: 6

Translated by John W. Richards, D.D.

BEFORE THEE, Christ, I helpless fall,
Thou Babe once born within a stall,
And laid in Manger shrine.
But WONDERFUL that is Thy name,
Who frees us from our sin and shame,
Our COUNSELLOR Divine.

And when I feel no help is there,
When me, with doubts and sore despair,
The world would lead astray,
Then Thou art MIGHTY GOD for me,
And in Thy power most blessedly
I walk the Narrow Way.

Of I with restless soul have strayed;
Now homesick seek Thy heavenly aid
On wounded foot and sore.
ETERNAL FATHER, Thou art mine,
And for Thy love I now repine,
From Thee to roam no more.

And when my last hour is at hand,
And 'fore the Judgment Seat I stand,
No merit find or borrow,
Thou PRINCE OF PEACE, Who camest
to die,
Thy Cross and Manger lift me high
Above this Vale of Sorrow.
St. Luke's Tidings, Philadelphia, Pa.

CHRISTMAS

By Mildred Albert Greenfield

SOFTLY, SLOWLY night comes on
While Mary, tired, pale and wan
Knows now her travail must begin
And looks with joy toward yonder inn.
But lo! no room within those walls,
There're only lowly manger stalls.
Amid the lowing of the cows
And murmurs of the lambs that drowse
The Saviour of the world is born
Upon that first great Christmas morn.

The shepherds out upon the hills
Awaken with a joy that thrills
Their humble bosoms with delight.
They know a King is born this night.
And Wise Men coming from afar
The silvery pathway of the star

Are following; with gifts of gold
With frankincense and myrrh; behold,
They greet the new-born King,
While sweet Hosannas angels sing
Of peace, good will to men on earth,
In honor of the Saviour's birth.

Still silently the star shines on
Though centuries have come and gone.
Each Christmas morn it points the way
To Jesus, and Eternal Day.
God's gift of love was meant for all,
The strong and weak, the great and small.
Come, love the Lord with all your heart
And toward your neighbor do your part.
Upon this glorious Christmas morn
Let Christ within your heart be born.

A JOYOUS CHRISTMAS

By Grace Knudsen

"And the Word was made flesh and dwelt among us." John 1: 14.

THE WORD who verily was God,
And who with God had dwelt,
Who with the Father worlds had formed,
To human weakness knelt.

He chose to come, the Eternal Word,
In earth's most winsome form:
A precious little Babe was He,
Of human mother born.

O Word Eternal! Blessed Babe!
In wonder we adore;
For only God could helpless come,
God's likeness to restore.

OF THEE I SING

SOME PEOPLE sing of Bethlehem,
And some of angels bright;
Some sing of shepherds and their flocks
And of that glorious night;
Some sing of Wise Men and their gifts;
Some sing of fair Mary:—
But I will boast with Heaven's Host
Of God's Good Gift to me.

I'll sing of glory and of love,
Of life, of peace, of joy,
Of hearts made free and lives made glad,—
These shall my song employ.
I'll sing of crib and humble home,
Of Love-life's ministry;
Then I will raise to Christ my praise
For His mighty Victory.

Now Christmas comes but once a year,
But ev'ry day I'll sing:
It may be bright; it may be drear;
Can't tell what life may bring.
But come what may I'll tread the Way
That JESUS came to be;
And all day long I'll sing my song
And know He walks with me.

—Peregrinus.



THE FIRST VISITORS

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THE INCARNATION

AND INCARNATIONS

By PROF. JOHN ABERLY, D.D.,
President of Gettysburg Seminary

THE ADVENT SEASON has again directed attention to the great central mystery of godliness—God manifest in the flesh. It has frequently been pointed out that the West has not centered its doctrine of salvation about the Incarnation as has the East. And yet in our Scriptures the message of Salvation in connection with Advent ("Thou shalt call his name Jesus, for he shall save his people from their sins") precedes that other message always given more prominence in the West, "Behold the Lamb of God that taketh away the sin of the world." These two great truths are indeed the two foci of what may be regarded as the ellipse of Christian doctrine viewed as a system.

There are those who are troubled by the fact that other faiths also have their incarnations. May we disregard them? Or are we compelled to understand the Christian doctrine with reference to them? But need the Christian believer let this question disturb him any more than that others have also known about God and about our relations to Him? Any examination of the various incarnations will make it clear that they are very rare when viewed against the background of all the stories of which they form a part. Possession by the Spirit or by supernatural beings, be they good or evil, is at times wrongly confused with the idea of incarnation. Then, too, there are temporarily manifestations of gods who are said in this way to have had relations with human beings. The Greek theophanies belong to this class and should not be called incarnations. Buddha had no room in his system for gods. By a strange irony, his disciples believed in his pre-existence as the Buddha and in similar manifestations of Bodhisattvas, but all these connect themselves with belief in transmigration and not with any idea of God manifest in the flesh. It is true that in China and Japan Buddha's compassion was personified, in the one country as a goddess of mercy, in the other, as a god of mercy; but this, too, is far from being an incarnation. China, indeed, in all its religious striving has had no idea of anything like an incarnation. It will thus be seen how rarely anything that might be regarded as a parallel to the incarnation, as understood by us, has appeared in any of the other faiths of mankind.

India's So-called Incarnations

The closest parallel is no doubt to be found in India. On this I desire to dwell more at length both because I am more familiar with it and because of the interest of the subject itself. Let it be said, however, at the outset that Hinduism itself has been most aptly compared with one of her banyan trees which, as they spread, strike down roots for new stems; and the idea of incarnation appears only as one of the later trunks of a vast and complicated network of such stems. As along many other lines, here, too, the Brahman showed his genius for extending this doctrine to all possible lengths. Of one of the gods in their Triad, Vishnu, they predicate nine incarnations with a tenth one yet to come. But those who follow that sect do not stop there. These nine were full incarnations of this god. Great saints may be half incarnations, lesser ones quarter, or eighth or sixteenth, and so on without limit. It fits well into the Pantheism of India which makes God everything and all of us parts of God.

But let me return to the full incarnations. Those that have already taken place are that of the fish, the tortoise, the boar, the dwarf, the man-lion, Parasurama or Rama with the axe, Rama, Krishna, and Buddha. Here we may notice, too, how these fit into the pantheistic background of India, for if God is everything, there is no reason why a sea-monster or the king of beasts should not be the vehicle of

his manifestation. But it is after all a mark of India's development that in the later stages the gods are humanized. Even then, however, as among the Greeks in the West, these avatars, or incarnated divine beings, brought with them all the passions, jealousies and foibles of men. Hindus not infrequently argue that the Biblical conception of God is too rigoristic, too puritanical, too sternly righteous; that in order to make Him appeal to men we need to introduce into our conception of Him something of the playful and the sportive which we find in the boyish pranks and the later dalliances of Krishna. India does not nourish its religious life on its philosophical speculations but on the exploits of these humanized gods—a wonderful testimony, it seems to me, to the need that the religious have always felt for an incarnation. The pathos of it is that these stories so often bring the idea of God to our level instead of raising our idea of the Divine in human form to the utmost reaches of God in His divine perfections.

Yet to Come

It may be of interest to state that the tenth incarnation of Vishnu is still to come. It is called the Kalki Avatar. A few years ago the late Dr. Anna Besant, then head of the Theosophical Society of the World, claimed to have detected through her patron saint, Madame Blavatsky, that a young boy of Brahman birth would be the tenth incarnation. Borrowing some ideas from the Bodhisattvas of Buddhism and others from the expectations of Christ's return, she hailed him as the World Saviour, adopted him (though that adoption was afterwards annulled by the Madras High Court) and gave him what she considered the best preparation that East and West combined could afford so as to fit him for his world mission. It will be recalled that a short time before her death she introduced him to the Theosophical Society as the New World Teacher. And with what result? Perhaps a quotation from the *Social Reformer* published in Bombay (a Hindu paper, by the way) under date of November 7, may best give the answer. Quoting from an interview that a reporter for a Bombay daily, the *Chronicle*, had with Mr. J. Krishnamurti, the teacher referred to, it says: "He has turned his back on the world Teachership intended for him and apparently intends to carry on a propaganda of his disbelief in organized religion. Every question put to him brought out his conviction that, unless man learned to know himself, no useful purpose would be served by any existing religious institution. Asked to explain what he meant by 'knowing himself,' he said that if man could be made to discriminate between real and false values, this world could be made happy within a few years. As long as the outlook of man was based on a fear of the hereafter, on wanting God and with it all the power that he could obtain in this world, neither religion nor any religious organization would have any significance." It is clear that he has altogether turned from a religious to a political program. What a pathetic conclusion to the high-sounding promises with which so recently he was introduced as the World Teacher, the Kalki Avatar!

To Appear as Needed

Repeated incarnations to meet special emergencies—this may be written over these Hindu incarnations. It is indeed so expressed in the Bhagavad Gita, the Divine Song, which is by Theosophists regarded as the greatest book in the world, and which, it may be freely acknowledged, ranks high in the library of the religious literature of the world. Krishna, who is the eighth of the incarnations, is made to

say: "Whenever virtue languishes and wickedness increases, then I appear for the overthrow of the wicked, the rescue of the pious and the establishment of law." This is the closest approach to the Christian view of incarnation, and there is good reason for the surmise that it may be due to early Christian influences in India. But even then, how far short it comes from presenting Him Who came not to destroy the wicked but to call sinners to repentance; Who said that they that be whole need not a physician but they that are sick; Who bids the weary and the heavy-laden come to Him and find rest.

I may conclude with the testimony of an Oriental who himself told me how he came to investigate and to decide on the true incarnation. He was a student not in Western schools, of which there are many in the Orient, but in one of those peripatetic schools in which the one and only teacher was an ascetic, or Yogi. Some of these Yogis are really earnest seekers and have a wide culture. He traveled with

his teacher from one holy place to another. One time he was assigned the task of preparing a paper on incarnations. To gather material he read through the Puranas, the books that give the exploits of Hindu Avatars. While he did so, he blue-penciled whatever in them appealed to him as being unworthy of God Incarnate. These books were copiously marked. Then he took up the Gospels (for him it was the first time he had read them). He proceeded in the same way intending to blue-pencil all in the Gospels that to him appeared unworthy of God. Although he began with a prejudice in favor of Hinduism, he said he read through the Gospels but with not a mark on its pages, for all was congruous with the very highest conception of God. He ended, where the Gospels end, by falling with Thomas at Jesus' feet and acknowledging Him, "My Lord and My God."

Not in any similarity or dissimilarity of words and phrases, but in the God-like character of Jesus, may we ever find and hold fast to the true incarnation—God manifest in the flesh!

PURELY OF CHRISTIAN ORIGIN

Feast of the Nativity *Not* an Accommodation to Pagan Saturnalia

By DR. E. F. KRAUSS, Chicago Seminary

WITH a painful monotony year by year at this season somebody in the secular press strives to convince us that Christmas is the celebration of an ancient pagan festival. If this be true, we want to know it; for we do not want to be deceived even in the matter of things that we have long held as religiously sacred.

The Reasons Alleged

We are assured with an almost benumbing monotony that Christmas is almost universally celebrated on the twenty-fifth day of December because most heathen nations regarded the winter solstice as the beginning of the renewed life and activity of the powers of nature. From the oldest times the Romans, Celts and Germans celebrated this season with great feasts. At this season the Saturnalia, the old Italian festival of the God Saturn, was celebrated in old Rome with feasting and mirth. Great freedom of speech and act was permitted even to the slaves, and all classes sought refuge from care and toil. This feast was originally celebrated on December 19; but Augustus added the seventeenth and eighteenth to the nineteenth, and later it extended up to seven days.

Because of the almost universal joy and relaxation connected with this heathen festival, superficial thinkers naturally concluded that the joy of the Christians in view of the birth of Christ sought to express itself under the vestments and at the time of this old heathen festival. They reason in accordance with the old proverb, "*Post hoc, ergo propter hoc*" (after this, therefore on account of this). In view of the modern accompaniments of the celebration of Christmas in some churches and Sunday schools, with the substitution of Santa Claus for the Christ-child, some might find it easy to accept this heathen origin for our Christmas festival. It may be admitted also, for we desire to be fair, that in the course of history communities only partly Christianized introduced into their celebration of Christmas some of these old heathen elements; but that is a far cry from admitting that our Christmas festival had a heathen origin.

A conclusive proof that there is no organic connection between heathen festivals and the festival of Christmas falling in the same season of the year, can be seen in the manner in which the church provided for the proper celebration of Christmas by elaborate services and dramatic representations of the birth of Christ and the first events of His life.

In the Roman Catholic Church three masses are usually celebrated, one at midnight, one at daybreak and one in the morning.

A Jewish Tradition

In this connection another fact of history should be mentioned which some claim determined the date of the celebration of Christmas. The dedication of the temple, its cleansing and the restoration of its services by Judas, the Macabee, was celebrated in mid-winter about the time of our celebration of Christmas. A characteristic element in this service was the illumination of the temple. In most houses, the first night only one candle was lit, the next two, and an additional candle on each subsequent day until the eighth day. One might conclude that there is some organic relation between this illumination and the use of lights in homes and churches, which has since time immemorial marked the celebration of Christmas; yet even a very naive person would readily conclude that this similarity of practice cannot prove the derivation of Christmas from the services connected with the Festival of Illumination. There is no greater event in the history of the world than the birth of Christ, the Son of God, the true Light of the world, Who came to sojourn for a season among men. How could such a surpassing event be more adequately celebrated than by the profuse use of light?

Was Christ Born December 25?

The persistence with which superficial minds try to persuade us that our celebration is organically derived from the heathen festivals about this time of the year, demands that we investigate the question as to the date of Christ's birth. This is an important question, but its importance may be overestimated. When we celebrate Christmas, we are not celebrating a date, but the greatest event in history. Its greatness and importance would not be lessened if it took place on any other day of the year. There is no surer fact in history than that Christ, the Son of God, was born; but the very date of His birth has been a question involved in dispute. For a long time the early church was so deeply impressed with the importance of the Resurrection of Christ that His Resurrection became the center of the Church Year around which in the course of time the other events of His life were successfully grouped. The investigation into the exact date of the birth of Christ came considerably later.

The Festival of Christmas is first mentioned by Clement of Alexandria early in the third century. It was celebrated by the Eastern Church on January 6 under the name of Epiphania. The observance of December 25 as the birthday of our Lord is ascribed to Pope Julius, A. D. 337-352. Before the end of the fourth century, the Eastern Church adopted December 25 in commemoration of the birth of our Lord. In the Schaff-Herzog Encyclopaedia of Religious Knowledge, we read under "Christmas": "Nevertheless the fact remains that the whole Western Church unanimously agreed upon this date (December 25), and that the Eastern Church adopted it without much contradiction; which fact goes far to show that the date cannot well have been a mere assumption, but must have had some kind of tradition to support it."

St. Chrysostom, in the fourth century, speaks of the Feast of Christmas on December 25 as of great antiquity. He stresses this date in view of the announcement to Zacharias of the birth of a son. This announcement was made to Zacharias in the temple at the end of September. Taking this in connection with the explicit information given in the first chapter of St. Luke, he concludes that the birth of Jesus must have fallen about the twenty-fifth of December.

In a work published years ago by Prof. W. M. Ramsay on "Was Christ Born in Bethlehem," he, on the basis of records recently brought to light, establishes many facts in the early life of Jesus and brings him to the conclusion that His birthday falls on December 25.

Jewish Convert's Conviction

Alfred Edersheim, in his "The Life and Times of Jesus, the Messiah," expresses his conviction that Jesus was born on December 25. In a footnote on page 187 of the first volume he makes the following statement: "There is no adequate reason for questioning the historical accuracy of this date. The objections generally made rest on grounds which seem to be historically untenable. The subject has been fully discussed in an article by Cassel in Herzog's Real Encyclopedia, pages 588-594. But a curious piece of evidence comes to us from a Jewish source. In the addition to the Megillath Taanith (ed. Warsh. page 20a) the ninth of Tebbeth is marked as a fast day, and it is added, that the reason for this is not stated. Now Jewish chronologists have fixed on that day as that of Christ's birth, and it is remarkable that, between the years A. D. 500 and 816, the twenty-fifth of December falls no less than twelve times on the ninth of Tebbeth. If the ninth of Tebbeth, or December 25, was regarded as the birthday of Christ, we can understand the concealment about it."

On the basis of the citations given above, we are justified in believing that Christ, our Lord, was born on the twenty-fifth of December. The fact that heathen festivals of joy and gladness were celebrated at the same time does not prove an organic connection between them and the great Christian festival. It is true that the manner of celebrating this festival may in a measure have been influenced among new converts from heathendom by their practices of former times, but these were frowned upon by the church. We all know that it is hard to change ingrained habits.

The outstanding lesson we learn from this consideration is that in our celebration of the Festival of Christmas in the services of the church and the Sunday school we firmly set our faces against fables and traditions and set in its true light the importance of this great festival of the church.

THE SEASON OF ADVENT

THERE IS GRANDEUR in the stately, unchanging march of the four seasons of nature's year. They speak to us of the *Majesty of Creation*. Far more sublime is the unfolding story which is told by the four major seasons of the Church Year.

Advent, Lent, Easter, Trinity. They speak to us of the *Mystery of Redemption*. Advent whispers, "He is Coming." Lent sobs, "He is Suffering." Easter shouts, "He is Risen!" Trinity proclaims, "He shall reign forever and ever."

There are five rich colors in this matchless picture of divine grace. The violet shadows of the dawn steal over the Advent season with their hush of expectancy. Contrasted at times by the dazzling white splendor of Christmas and Epiphany their purple shadows soon return to mark the season of suffering. Once again they give way to the shining, white glow of the radiant resurrection season which is followed by the undying green of the Trinity season. For one awful day black marks the tragedy of the Cross and finally the blood red of the martyr saints leaves its marks on the history of the church.

D. T. H.

Bryan, Ohio.

THEY SAID HE WAS IMPRACTICAL

HE PREACHED a Gospel which men called too idealistic. He said: "Love your enemies." Practical men have scoffed at His teaching. They have said: "In a competitive world you must be armed to fight your enemies. This is the safe way, the inexpensive way." Practical men made and ran the World War. Do you know how much the World War cost? Its total cost to all participants was equivalent to \$20,000 for every hour since Jesus was born. Practical men have had their way for many generations. It would be worth while to try His way. It couldn't be more expensive.

And His way is not hidden from our eyes. The Gospel records give an adequate and satisfactory account of the manner in which He lived and of the things which He taught. His blessed example shines from the sacred page, bidding His disciples to follow in obedient faith where He has led the way. He gives the assurance that all who follow Him "shall not walk in darkness, but shall have the light of life." He lived in love—love to God, and love to man. He lived in truth, and there were no contradictions in His life. He lived in service, continually going about doing good, denying Himself for the sake of others, continually seeking to establish the Kingdom of God among men. His life is not impossible for our emulation. It can be lived. Blessed are they who follow His steps. They shall find fullness of joy.

The anniversary of His birth is approaching. Once more the attention of the world will be directed to the glory of our Saviour's birth. Once more the thoughts of men will concern themselves with His significance for humanity. Once more His challenge to holy, useful, godly living will fall upon our ears. May our earnest prayer be that we may be given more grace to obey His will, and that the whole world may speedily be brought to a knowledge of His purposes and His truth.—A. A. Zinck, *Redeemer Tidings*, Milwaukee, Wis.

CHRISTMAS

By Prof. John D. M. Brown, Muhlenberg College

A STAR is shining silver in the sky,
And all the heaven is radiant with light;
Three Wise Men in the East behold the sight,
And, guided by that star, are drawing nigh.
Unnumbered heavenly hosts are passing by,
Arrayed in gleaming robes surpassing white,
And chanting "Peace," "Good Will," across the night,
While shepherds hushed on silent hillsides lie.

What mean these joyful songs by angel choir,
This beaming star by which three Kings are led
With offerings of frankincense and gem?
Behold an infant clad in mean attire,
And cradled deep within a manger bed:
Jesus, Our Lord, is born in Bethlehem.

AMONG THOSE ON RELIEF

Dr. Ambrose Hering, New York, Gives Information on the Present Situation

LET'S CONSIDER the Roegers; a Lutheran family on public relief.

Husband 51, wife 40. Four children; Harold 17, the youngest May, 6. Mr. Roeger grew up in a central Pennsylvania small town community and came to New York City to make good.

After nine years of commercial employment he quit and with two others established a new business. For a while there was promising success. Later changing market demands and finally the stock market collapse in 1929 wiped out the concern.

The hardships suffered by this family the past seven years would make a long story. In actual want and because of illness they finally applied for relief eighteen months ago. For a time this year WPA earnings were adequate for needed medical and dental care and some household replacements. Four months ago the WPA project was completed.

Mr. Roeger cannot get work. That he has tried earnestly there can be no doubt. It seems evident he is gradually developing "unemployable" symptoms. In the meantime Harold has become a problem; ran away, twice in court, and in constant conflict at home. He is bitter and resentful. The mother is not in good health.

Cutting Relief Allowances

Since the middle of October they are again on relief. Inadequate to begin with, the allowance was further reduced two weeks ago. No relief worker has called on this family since August. This week they were notified there would be another reduction in their relief check right after New Year.

What is happening to the Roeger family is also happening to thousands and thousands of other families in this country where industry is passing by the middle aged unemployed in preference to younger and more promising men and where family situations are becoming increasingly difficult if not acute. For these families the present recovery outlook is not very encouraging. They are being left behind; stranded like the "lost generation" in many of the nations of post-war Europe. For some there may be "Christmas cheer" (food, clothing and emergency relief) but as to a "happy New Year," for the many the blizzards of January and February presage the opposite.

Lutherans Among Them

Included in this group of increasingly "unemployable" bread winners are Lutheran fathers and husbands; members of our own household of faith. How warm and inclusive is the family spirit in the rest of us toward these our own brethren? Can we really enjoy our own Christmas plenty while they are miserable in want? Shall we accept for our own use our increasing incomes and added profits while they are being passed by? To be sure many of them have lapsed as communicant Lutherans. Their Lutheranism may even be debatable and they may not belong to "our synod." Nevertheless, might we have done any better in their place? Who, on earth, has ordained us to judge our brother in need?

Here in New York City the general situation is of course much improved. Retail sales, wages and Christmas clubs clearly indicate it. Many who have, have more this year. Lutheran workers share with secular social workers in the joy of so many former clients who have secured jobs. Some who were relief recipients two and three years ago are now coming to the office with small contributions. During the

present holiday season thousands of youths are having their first real thrill in gainful occupation. Dead investments are coming back to life and yielding dividends. In spite of the international situation we may well add up our blessings this Christmas.

But, paradoxically, being on relief this Christmas is worse than last year. The general public has become tired and callous about the whole relief business. The people who are better off today seem unwilling to realize that thousands of their fellows do not share a similar good fortune. The press, not any too zealous for the facts, reports strikes, "sit-downs," WPA and relief chiseling. The average citizen is convinced there is frightful extravagance and mismanagement and that the sooner the government quits the relief business the better. The government seems glad and willing to get out.

"Cut Relief and Make Them Work"

But what about the people still on relief? "Let them go to work," says the public. Regardless of individual instances either of shiftlessness and laziness or of successful effort, there are social elements in job-hunting over which the individual has no control. Should George Roeger land a job he would probably be taking it from some other breadwinner and father and the relief situation would continue about the same. Which is

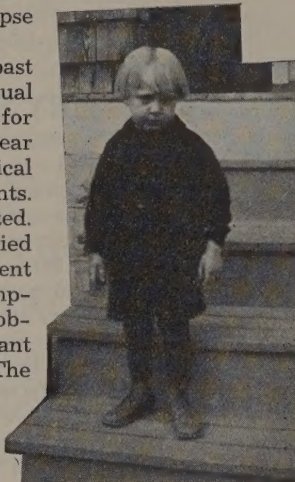
just exactly what is happening all over the country. Relief rolls are not coming down in the same percentage as employment is going up. The sharp struggle for jobs is eliminating the less fit, the middle aged group and the handicapped. They cannot compete with the strong. Highly mechanized industry is less and less able to use the middle aged and unskilled. Some day, Social Security, more adequate and perfected, is intended for these folks. Till then there must be extra provision by private, church and government agencies.

Here in New York City, two factors contribute to make the situation more difficult this year than at any time since 1930. (1) The private social agencies are going into the winter without any additional funds for relief. Recent joint campaigns have not been highly successful. Church agencies have no reserve funds and are still on reduced budgets. (2) The public agencies are gradually tapering off grants, both for relief and work projects, and staffs have been cut.

What will be the situation in the Roeger family by February? That Mr. Roeger will be able to find steady work is very doubtful. The relief allotment will be totally inadequate, may even be cut off altogether. The private agencies will not accept the case, contending it is the responsibility of the government. The Lutheran agency, which has known the family since August, has no emergency funds. There are no relatives with resources. Mrs. Roeger's physical condition will not stand up under additional strains. Harold may disappear, or get work and save the situation. The Sunday school teacher, his "big brother," is making some progress. This is also possible—since the public relief is now unable to maintain its case work on an efficient basis with visitation contacts—Mr. Roeger might "chisel" some extras and get by. Will his Christian morale sustain him?

Christian Love Can Do It

The present indications are that this family will become the burden of the Lutheran agency for service and supple-



ONE OF OUR LITTLE ONES

mentary relief. Will the Lutherans who have, stand by with gifts and Christian love?

Multiply the Roeger family by thousands and thousands of others in many places and you have the general family relief situation as of December, 1936. The Roegers represent a type of family where Christian love and wise fellowship through the church can accomplish more good than all other forces put together. If private industry cannot give this father the chance to earn support for his family, then the state or the church, or both, must step in.

Here in New York City, out of 225,000 jobs open since June only 45,000 went to people on relief rolls. It might be said that these people prefer relief to jobs and have not tried—with a small percentage it may be so—but with the large majority, our own experience, and extensive samplings of figures, confirm the opposite.

A challenging fact came out last month. In one area of the city 3,000 single people are living on old age pension grants. The government provides the relief and a "visiting housekeeper." Would the churches supply friendly visitors to cheer and comfort these aged people? Would they? Certainly they should.

In this whole matter we should face reality and put aside wishful thinking. We know full well what our Christian duty is. Why hide behind slanderous remarks about the unemployed? There are not now, nor will there be for some time to come, enough jobs to go around. "Child labor" in industry; how can we justify it? We can now sense the

devastation and damage to human personality of months of unemployment, subsistence on relief and "made work." No type of relief can be a success, and the cheapest material relief or "dole" is the most expensive in the long run. In spite of community chests and churches, voluntary charity, in a period of economic crisis, is inadequate to keep people from starvation and even Lutheran giving will not meet the fellowship test, the Quaker and Mormon examples to the contrary.

Living Intelligently and Helpfully

As Christians we cannot accept a situation which condemns from seven to nine million of our fellows to enforced idleness. If the economic emergency is past and we are now in the midst of the reconstruction period, we need to know how to participate wisely in the building of a better world. Where are the true facts? What is propaganda? The will of God, how does a Christian translate it into social action? For a Christian to be ignorant or misinformed and given to prejudice based upon personal material considerations, in such a time of opportunity as this, would indeed be a sin of major proportion.

Certainly the pulpit must supply moral idealism and evangelical unction. Parish groups should study and discuss these matters in the light of the Christian way of life. The individual must prove his saving faith by his serving love. Especially during the months immediately ahead should Christians let their representatives in Congress know their convictions in relation to social and economic rebuilding.

CHRISTMAS AND POOR FOLK

Why and Where Baltimore and Other Inner Mission Societies Celebrate the Day

By THE REV. LUTHER M. SCHULZE, Lutheran Inner Mission Society, Baltimore, Md.

TO THE MEMBERS of the Christian Church, Christmas is a time of joy, thanksgiving, and gift-giving. To the majority of these people, particularly the young folks, it is a time of parties and social engagements and merrymaking in general. In our own ecstasy of joy, particularly if we live in a residential section on wide streets lined with well-kept houses, we are apt to forget that there are little alleys, crooked narrow streets, through which the winter wind howls with a fierceness that we hardly ever experience. In these blighted areas, as we are inclined to call them, are aged couples who have been unable to save in their younger years; or who sacrificed their earnings for children who have forgotten about them or may themselves be in straitened circumstances.

Bewildered Children

We also find homes in which drunkenness or unfaithfulness and indifference have separated parents, leaving growing or grown children bewildered and dismayed at the misfortune that has come into their lives. There are families that are barely self-sustaining during the warmer seasons of the year, in which there is a happy family life; but during the colder months they feel the pinch that comes from unemployment, when they cannot buy coal or wood and the necessary clothing to keep warm. We have all these represented in the Christian Church. The congregation that recognizes and meets the needs of these folk experiences a joy and a blessing that others know nothing about, bearing out the thought of the poet who declared that the fire that he lighted in his neighbor's house kept himself warm when he was out in the bitterest cold. The Inner Mission Society takes care of

these families, acting, we might say, as a clearing house for the wealthier congregations who might not have families of this type in their own membership and who contribute to our work that we might help those congregations who are over-burdened and would otherwise be unable to take care of all their families who need assistance.

It gives us joy and pleasure to drive along the boulevards and see the lighted wreaths in the windows, the decorated Christmas trees on front lawns; but it gives us greater and deeper pleasure to go into the narrow ways with baskets of food and bundles of clothing and packages of toys for those whose idea of Santa Claus and Christmas is the Salvation Army worker standing on a busy corner dressed as old Santa, ringing the bell. We have been very fortunate in having organizations volunteer to take care of families whom we know. There are at times individuals who will each take care of a family, providing not only all the necessities for a happy Christmas, but for the equally serious requirements of daily living through the winter. However, the majority of such families must be cared for directly through the Inner Mission Society.

Advance Preparation

Several weeks before Christmas we have a meeting of volunteer workers and we set our date for packing the clothing and toys. All fall we have been soliciting, through our organization's paper, clothing that has been cast off by the owner, but still has some mileage in it. We spend about half a week with the aid of these volunteers packing for our families. These folks are usually worn out when it is over, but happy.



Some people may wonder how we choose or how we have secured the names of these people to whom we minister. Most of them have been known to us for several years, at least, and have come to us through various channels. We receive a lot of cases through the Juvenile Court. Children have stolen something, or gotten into some mischief. The families have been out of touch with the church, in many instances for a number of years. We contact the nearest pastor and, if his church is unable to provide the material things that are absolutely essential to the well-being of the family, the Inner Mission lends a helping hand. Other families are brought to our attention by pastors, Sunday school superintendents, and Sunday school teachers. There are lots of folk who are in real need but who will not ask for help. The wide-awake pastor and church worker will observe whether or not the children and adults are insufficiently clad, or if there is a pinched appearance about their faces, indicating lack of proper food. Sometimes we receive cases through our hospital work and our ministries in the tubercular sanatoriums. It seems that much tuberculosis has been caused in recent years by hard work, small pay, little to eat, and not enough to wear. I suppose we should have included in the first part of this article the poor people who are in hospitals and institutions. We find that in our tubercular institutions especially, there are patients who are ready to be removed from the hospital to the cottages because they have progressed far enough physically to take their place with those who are now getting ready to go home. So many of these people, because they lack warm clothing and shoes and overcoats, must stay with the patients who are very sick because of the greater protection provided against the weather in the hospital buildings. Each year we make provision for a number of these people, adults and children.

Aid From Congregations

For many years our churches have thrown open their doors to the poor children from communities not in their immediate neighborhood. We have some 400 children whom we care for during the summer months at our camp at Jolly Acres. All of the children who have been to camp, as well as those in families that may not have been represented in the camp but are yet on our list to be helped during the current winter season, are invited to a Christmas party. Of

course, not all of the children go to one party. They are divided into groups and the individual churches designate how many children they would like to entertain. These churches will each entertain, as a rule, anywhere from fifteen to seventy-five children. They let us know the number, we give the list of names and addresses, and they sometimes provide the transportation, calling for the children and returning them to their homes. Some of our church members who help in this work, are at times much discouraged by the fact that the people assisted are not very effusive in their thanks. It has been our experience that the type of people we help are really appreciative of the assistance given them in the majority of cases, and that their simple "thank-you" often means more than some people's wordiness.

I am afraid that we as church people so often fail to enjoy our Christmas seasons to the utmost because we have only given to those who can give to us. Your local Inner Mission Society, or if there is none in your community, the parish church, should be the medium of the Lutheran Church members' Christmas giving to the poor. It is very easy at this time of the year to become overly sentimental and give to those who are not worthy. If we are appealed to as individuals by some family whom we do not know personally, it is best to consult someone who does know them, or refer them to a charitable organization.

Just Our Duty

In doing this work, the church is simply doing her duty in fulfilling her mission. From apostolic times, it was the custom and privilege of the church to minister to the unfortunate and to bring material and physical happiness, as well as spiritual joy and peace of soul. Sometimes we are inclined too much to condemn the person who has gradually gone down and down in the economic scale until he has lost his grip on the spiritual side of life. It is hard to sing Christmas carols on an empty stomach, especially if your teeth are chattering because you are improperly clad or have no coal or wood in the house. Our work is to help the Christ-child find His way into the homes of the poor and the unfortunate, where sometimes we think He, Himself, may feel most at home, especially since He was born in a hillside cave used as a stable, because the wealthier classes had engaged all the rooms in the inn.

True Godhead Incarnate, Omnipotent Word

By PROF. EMIL E. FISCHER, D.D., Philadelphia Seminary

THERE IS SOMETHING paradoxical about the spontaneity and the universality of the Christmas joy. Christmas celebrates the incarnation, the birth of Him Who was the God-man. From the point of view of the human reason that event will always transcend thought. Even to "godliness" it will continue to be the "great mystery." And yet at Christmas-tide the human spirit, apparently without effort, breaks through all barriers and brushes aside all difficulties, and in simple faith confesses, as it bends over the Christ-child, the stupendous fact accomplished:

"True Godhead incarnate, omnipotent Word,
O come, let us hasten to worship the Lord."

"True Godhead incarnate, omnipotent Word!" That is a majestic line whose meaning only faith can grasp. In it there is summarized the great Christian doctrine of the incarnation. To be sure, the child Jesus must first grow to maturity; must first fulfill His vocation as revealer and reconciler; be received up into glory and send His Spirit before the full significance of His person and work will burst upon the consciousness of men. But as infant in the cradle-manger

He is already the God-man. The incarnation has already been effected. That is the significant confession of the church at Christmas time. That is why the church can sing, "O come, let us hasten to worship the Lord."

Only faith, we have said, can grasp that thought. But having grasped it, it is inescapable that human reason should assert itself and prompt us to ask some questions, not however out of doubt, but out of the very faith which believes. What effect, for example, did the incarnation have upon the person of Jesus? It is a mighty confession which we make when we say: "I believe in one Lord Jesus Christ . . . very God of very God . . . who came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary and was made man." Does this mean that the child Jesus, by reason of the fact that in Him true Godhead was incarnate, was conscious in some mysterious way of the Lordship which we ascribe to Him? Or the boy Jesus,—was He aware of the vocation which He was to fulfill as Messiah, and did this make Him unique outwardly among the boys of the village? Questions like these spring naturally into our mind so soon as we begin to reflect on the great fact of the incarnation.

They pursue us even when we contemplate Jesus as a mature man engaged in the work which He had come to do. There are evident human limitations in that life. How do we reconcile these with the thought of Christ as "very God of very God"? What relation did the divine in Jesus sustain to the human, and the human to the divine?

As Old as Faith

These are not trifling questions, unworthy of faith. As a matter of fact they are almost as old as the incarnation itself, and played a large part in shaping the conviction of the church with respect to the person of Jesus Christ. The answers which have been given from time to time are varied and sometimes almost bizarre. In olden days men leaned heavily on the side of Christ's divine nature, going so far as even to deny that He had any real body at all. Or they so separated the divine and the human as virtually to attribute to Jesus a dual personality. In more recent days there have been those who thought that in the incarnation God emptied Himself of His divine attributes, so that in Jesus there was only a "depotentialized" deity. Others, leaning heavily in favor of a human Christ, have resorted to the simple expedient of rejecting all the facts in the record which would in any way contradict the unity of His person, retaining only an ethical divinity, a divinity of love and goodness and truth, such as might be found in a limited way in any human personality.

These are some of the explanations which men have attempted, but none of them leads to any satisfying solution. They either neglect to take account of all the facts, or they distort the facts in such a way as to make them untrue. Jesus was true God and true man. That is the first great fact to which we must hold fast. We must not think of His humanity and His deity as so merging into one another that the reality of either or of both is destroyed.

One Person

The other great fact to which we must hold fast is that Jesus was *one* person. He was not two persons, nor did He have a dual consciousness, according to which He spoke and acted, now as God and now as man. He was a real, a historical person, Who was born, grew, was subject as a child "to His parents"; "increased in wisdom and stature and in favor with God and man"; hungered, thirsted, grew weary, knew temptation and the meaning of suffering, and finally died. And yet, through all this, at one and the same time, He was true God, with all the resources of God's power within Him.

These are the paradoxical facts which constitute the basis of the church's conviction. Standing by themselves, unrelated to the work which Jesus came to do, they seem irreconcilable. Yet when seen in the light of our redemption, all these divergent facts fall into their respective places, and together constitute such a revelation of redeeming love as will never be exhausted by the mind or tongue or pen of men. Paul tenderly expresses the meaning of it all when he writes: "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." II Cor. 8: 9. "Grace" is the word which resolves the paradox. It was not God's purpose to win men's allegiance by a display of His majesty, nor by overawing them with the splendor of His mighty works. It was His will to save them by His grace, by the free gift of His forgiving and sanctifying love. And this He brought to men in Jesus Christ: In Him was incarnated the "omnipotent Word" for man's salvation. God was in Christ reconciling the world unto Himself, living the life that we must live, enduring the trials that we must endure, even drawing down upon Himself the consequences of the sins which we commit, dying the death that we should die, and rising again for our glorification.

That is the glorious meaning of the incarnation. In the light of the completed story we now read that meaning back into the Christmas festival and sing our praises to the Child Who was "True Godhead incarnate, omnipotent Word." What we are aware of when we look upon the Christ-child is the great condescension of God in willing so to come into the world to make His grace known to us. Idle speculation concerning the consciousness of the babe Jesus does not trouble us. It is His humanity, His real humanity which rivets our attention, and the more real we make His humanity the greater will appear the condescension and love of God. In due time the child will grow into a youth and the youth into a mature man who will set out to fulfill the destiny to which He was appointed. But at every stage and in every step "God was in Christ," hallowing infancy, youth and maturity by sharing them with mankind, and at last opening the way by fulfilling His own law with a perfect obedience for the coming of that Spirit which can make us all sons of God.

PUTTING CHRIST INTO OUR CHRISTMAS

TO THE LUTHERAN WELFARE SOCIETY:

Often I have wondered if something is wrong with our method of celebrating Christmas.

Almost everyone is tired, worried, and thinking, "What is So-and-So going to give me for Christmas?" and, "What should I give them?"

Jesus' birthday has been overshadowed in the past by one's thinking of himself and a small circle of intimate friends.

Now as I write this, new thoughts come to me. I wish to celebrate Christmas this year by really observing this day in the right way. Not by what I get, but by what I give to others in His blessed Name will I show to the Christ Child that I truly believe in Him and rejoice in His birth.

A "Glorified Gift" it will be if I send a liberal check to help someone who is in need, or who lacks Christmas cheer. Instead of giving only to friends, who really need nothing, I will give to our Society the amount I would otherwise have spent on them, and then I'll send a card or a letter explaining to them what I have done.

They will understand and be glad.

Yours for a "Glorified Giving Christmas."

C. H. B.

Lutheran Welfare, Northfield, Minn.

A PRAYER FOR PEACE

By Frederick W. Ohl, Philadelphia, Pa.

"PEACE, PEACE on earth"—Is this an idle dream,
When over cities shells are heard to scream,
And from the skies there falls a ghastly rain,
And grim destruction walks in street and plain?

"Peace, peace on earth"—Is this an empty phrase,
When in our shops for many weary days
Resounds the din of economic strife,
And bitter wrangling stops the wheels of life?

"Peace, peace on earth"—Is this a futile hope,
When struggling souls through inward darkness grope,
When restless millions dwell in loveless homes,
And discontent through all our people roams?

O Prince of Peace, pour out Thy Spirit's pow'r
Upon our barren hearts, that they may flow'r
And bear the fruit of patient charity
That works for justice in the love of Thee!

NAMING THE CHILD

By PAUL I. MORENTZ, Jewish Missionary, Philadelphia, Pa.

WHAT IS in a name? Everything and nothing. Among the Jews, even to this day, the naming of the child, if it is a male child, is connected with a solemn ceremony. The child remains unnamed till the eighth day, when he is presented for the ceremony or rite that makes him a child of the covenant. A very ancient prayer, found in the Prayer Book, still in use among orthodox Jews, is prayed in connection with the naming of the child.

"Our God and the God of our fathers, raise up this child to his father and mother and let his name be called in Israel (Name). Let his father rejoice in the issue of his loins, and his mother in the fruit of her womb, as it is written: 'Let thy father and mother be glad, and let her that bare thee rejoice' (Proverbs 23: 25). It is also said, 'And when I passed by thee, and saw thee weltering in thy blood, I said unto thee: In thy blood live; yea, I said unto thee: In thy blood live' (Ezekiel 16: 6). And again it is said, 'He hath remembered his covenant forever, the word which he commanded to a thousand generations' (Psalm 105: 8). This is the covenant that He made with Abraham, the oath that He swore unto Isaac and confirmed it unto Jacob as a statute unto Israel for an everlasting covenant."

There were, however, certain children of destiny in the days of the Old Testament that were named before birth. Alfred Edersheim, eminent author of "The Life and Times of Jesus the Messiah," is authority for a rabbinic saying that there are six whose names were given before their birth: Isaac, Ishmael, Moses, Solomon, Josiah and the Messiah. Not being a rabbi, in the Jewish sense, this writer can only think of three: Ishmael (Genesis 16: 11); Solomon (I Chronicles 22: 9); and the Immanuel of Isaiah 7: 14.

This leads us to the naming of the two children of destiny that ushered in the New Covenant, spoken of prophetically in Jeremiah 31: 31-34.

It is not without significance that it is Luke, the historian of the New Testament period, who records for us the naming of John the Baptist before his birth, and that it is Matthew, the writer of the Jewish gospel, who tells us about the naming of Jesus the Messiah prior to His birth.

Luke's Language Significant

How account for the fact that following his Preface, written in perfect Greek, Luke changes into the most Hebraistic style? One cannot possibly escape the conclusion that Luke is writing this and is purposely imitating the Hebrew style of writing for the benefit of the Jews. And Luke would not be the historian that we believe him to have been if he had not taken advantage of his sources (the Virgin Mary and others) and given us a detailed record of the supernatural events leading up to the birth of John the Baptist. John the Baptist, as we know from the gospels and other sources, was very popular among the Jews, and everything surrounding this venerable figure would make a most favorable impression on the Jewish readers of the Gospel.

It would be altogether appropriate for us to go into detail on the chronological hints that Luke gives us in his references to "the days of Herod" and to the ministry of Zacharias "of the course of Abijah," if we were interested in a technical study of the appearance of John the Baptist. But our interest here lies purely in his birth and name as the forerunner of the Messiah. We are interested in the angelic messenger who appears to Zacharias, who is none other than Gabriel. The name of this angel, meaning in Hebrew, "Man of God," appears in Daniel where he explains Daniel's visions. Since Daniel was undoubtedly the principal Messianic source to the Jews in the New Testament time, it is not dif-

ficult to see the appropriateness of Gabriel acting as the revealer of wonders to Zacharias, later to Mary, and probably to Joseph.

It must have been an interesting group that assembled in the home of that venerable priest, Zacharias, and his wife Elizabeth, herself the daughter of a priest, in the year 5 or 6 B. C. The occasion was the circumcision and naming of their first born. If the dedicatory prayer used at that time was the same as the one in use now, the name of the child was to be inserted after the very first sentence. The officiating minister was about to pronounce his name Zacharias, the son of Zacharias, when he was interrupted by the mother of this child of destiny. "Not so; but he shall be called John." According to Josephus, famous Jewish historian and a contemporary of the first Christians, the naming of the first born male child after his father was an invariable custom among the Jews of his day. (Among the Jews today names can only be given as memorials for the dead.) When the question was referred to the father, he wrote on a tablet, "His name is John." This agreement between father and mother indicates clearly that John, in Hebrew, "Jehovah is gracious," was one of the few children whose name was given them before birth. The Song of Zacharias, coming as it does as a climax of a most significant event, proclaims the birth of the Messiah as well as the birth of His forerunner.

Matthew Complements Luke

We turn now to the writer of the first Gospel (Matt. 1: 18-25), who gives us his version of the birth of Jesus the Messiah. We do not often read this story of the birth of Jesus because historically the record of the nativity in Luke's Gospel is more satisfactory as an official version of the birth of Christ. But we miss a great deal by overlooking the prophetic value of the Matthew version. Put the Matthew text between verses 38 and 39 in the first chapter of Luke and you will have a remarkable chain of events that lead up to the birth of Christ.

The naming of the unborn Messiah is in accord with the most ancient Jewish traditions. Both Luke and Matthew record the naming of the unborn child. In Luke we have it in connection with the annunciation to Mary and in Matthew we have the same in the dream-message to Joseph. The sequence in Matthew is a logical one, since the genealogy of Jesus concluded with a very definite hint that Jesus the Messiah was the son of Mary and not the son of Joseph.

"And thou shalt call his name JESUS." This represents the Greek form, while Jehoshua or Jeshua represents the Hebrew form of the same name. In the Old Testament we find two people bearing that name, the Joshua who led the children of Israel into the promised land and Joshua who was one of the leaders of the restoration after the Babylonian Captivity. In the New Testament time the name "Jesus" was rather common among the Jews. I understand that Josephus refers to no less than twelve persons bearing that name besides those mentioned in the Old Testament. The name "Jesus" in the Hebrew is frequently rendered "Jehovah will save," but the fact is that the Hebrew root refers only to "salvation" or "saviour." The Cambridge Commentary on Matthew interestingly points out that the same root occurs in the salutation "Hosanna—hoshiah-na" with which Jesus was greeted on His triumphal entrance into Jerusalem. Furthermore, Matthew definitely stresses the fact that not Jehovah but He (Jesus) shall save His people, and that He shall be a Saviour, not in the Jewish but in the Christian sense of the word.

"Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, 'Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel.'" I do not think we do justice to Matthew's spiritual imagination when we see in the Old Testament passage (Isaiah 7: 14) the fulfillment of any one particular thing about the birth of Jesus. Matthew sees in the birth of Jesus the exact parallel of all that could possibly be thought of in connection with the Immanuel of Isaiah 7: 14. Like the Immanuel of old, Jesus was named before His birth, was a scion of the house of David, was a child of destiny, was miraculously conceived and became the real and true Immanuel, the incarnate Son of God,—the "With us is God."

REMARKS ON REMARKABLE TEXTS

By Prof. John W. Horine, Columbia, S. C.

N. B. Use your Bible as you read.

ISAIAH

Isa. 52: 1f. Chapter 51 closes with encouragement for down-trodden Jerusalem and gives a pathetic picture of her troubles (17-23). It is now declared (1-6) that Jerusalem can and must be redeemed, and a dramatic picture is drawn (7-12) of her redemption. In v. 7 the prophet becomes ecstatic and expresses pictorially what he sees with the inward eye. It is to Zion herself that the herald is seen to come over the hills that encircle her; he comes to announce her salvation, and beautiful are his feet! By which is meant neither the sound nor the sight of his feet but the voice of the messenger whose feet have brought him there. "How welcome is his arrival!" His feet bring him and his message, but it is he and his good tidings that are lovely (Rom. 10: 15; Eph. 6: 15). The good tidings which he publisheth are threefold: national peace, material good, and salvation from heathen enslavement and merited punishment. This at least approximates spiritual salvation. And these three benefits and blessings have their climax (and also their source) in "Thy God reigneth," that is, thy God is again King: He has resumed His crown and scepter which He had seemingly laid aside, and the result is peace, plenty, and salvation.

Isa. 52: 8f. The watchmen on the walls of Zion, as with one voice, catch up the good tidings of the messenger and repeat them to the people within the city. They are those who are waiting and watching for the redemption of Jerusalem, like Simeon and Anna at later time, when the pagan Romans were in possession and control (Luke 2: 25-28). In verse 10, "Jehovah hath made bare his holy arm," the reference is to a warrior-king who throws aside his royal robe that his unincumbered arm may be ready for action in the fight (9: 11; 51: 9; Ps. 74: 11; Luke 11: 20). And now that Jehovah has again returned to Zion and ascended His throne and with His glory filled the sanctuary, His people in verse 11 are summoned to depart from Babylon and return to Jerusalem. But as the returning exiles are coming to the holy city where again the holy God dwells, there to re-establish His worship, they must purify themselves and not defile themselves with any unclean thing on the way. Their march would thus be a holy procession led by Jehovah Himself. It would be dignified and deliberate, not like the hasty, panicky flight from Egypt, but the orderly departure of a ransomed people, with Jehovah as their guard and guide, leading the van and protecting the rear. There is here an obvious reference to the pillar of cloud and of fire which went before and behind the marching host on the former occasion. A commentator calls this passage (7-12) "the greatest passage in the Old Testament and the climax of Hebrew prophecy" and says that it "has exercised a deeper influence over New Testament writers and their in-

terpretation of the life and work of Jesus than any other section of the Hebrew Scriptures."

Isa. 52: 13-53: 12. With 52: 13 should begin chapter 53, for verses 13-15 form an overture to this "Golden Passional of the Old Testament Evangelist." The whole section (it is the fourth and last of the "Servant poems") sets forth the Servant of Jehovah and strongly individualizes Him as a Person and not merely as Israel or the truly holy within Israel, personified. The transition from nation to person is abrupt but natural. From the salvation to be effected by Cyrus the prophet turns to the infinitely more glorious salvation to be effected by the Messiah. Again lack of space forbids comment on particular verses. Suffice it to say that the prophecy divides into three parts: (1) Jehovah brings forward His Servant (52: 13-15); (2) Universal astonishment at His humiliation and undeserved fate (53: 1-9); (3) The fulfillment of Jehovah's purpose and the Servant's exaltation (53: 10-12). This entire section forms the Epistle for Good Friday.

It is important to observe that the title "Servant of Jehovah," occurring nineteen times in chapters 41-53, *disappears* after this fifty-third chapter. The reason is obvious. His work as Servant is thereby finished. The everlasting covenant has been established. On the other hand, in the chapters following this fifty-third chapter, we meet a *new* term, "servants of Jehovah." This expression, which does not occur before chapter 53, occurs ten times in chapters 54-66. The relation between these two terms is fully explained by 53: 10, 11. Through the obedience of *one* righteous Servant, *many* obedient servants have been *made*, and made righteous (Rom. 5: 15-19).

Isa. 54: 13. "All thy children shall be taught of Jehovah." In John 6: 45 our Lord quotes this prediction "in proof of the necessity of that Divine teaching by which the Holy Spirit both enlightens the mind and influences the heart."

Isa. 55: 1f. This is a chapter of great beauty, and it opens with a most gracious and generous invitation. The blessings of the Gospel are freely offered and they fully satisfy the heart of man. Any other quest for happiness is costly and fails to satisfy man's heart. Moreover, the Gospel blessings are not to be bought with money, but they may be acquired by our parting from everything which comes between Christ and us. Christ's supreme sacrifice for sins also calls for lesser (if dissimilar) sacrifice on the part of us Christians.

Isa. 55: 3. "The sure mercies of David" are the mercies promised to him, which shall surely be fulfilled. Many such mercies were Messianic, and Paul notes their fulfillment in the risen Christ (Acts 13: 34).

Isa. 55: 4. Christ is *Imperator*: not only King of Israel, but also the supreme Ruler of the nations (Matt. 28: 18-20).

Isa. 55: 5. The reference here is to the Gentile world. A fine text for a sermon on missions.

Isa. 55: 8f. A writer here reminds his readers of the saying of Alexander the Great to his friend Parmenio, with respect to the thought that the lower cannot be the standard for the higher. "When, after repeated overthrows, Darius offered peace to Alexander on the advantageous condition of resigning to him a considerable portion of his kingdom and giving to him his daughter in marriage, Parmenio said, if he had been Alexander, he would have accepted these conditions. Alexander answered, 'And I, if I were Parmenio.' Alexander's manner of acting surpassed the notions of Parmenio. But God is raised infinitely higher above men than one man, by the magnitude of his designs, can be raised above another. In *this* sense alone, then, do the dealings of God in revelation surpass all human conception. It is not that we are utterly incapable of comprehending them, but that, in order to do so, we must measure them by a standard which *surpasses all ordinary human standards.*"

JUSTICE NOT CHARITY

Executive Secretary Harry Hodges Points to Distinction in this Department of
U. L. C. A. Work

THE BOARD of Ministerial Pensions and Relief declares that it is not one of the benevolent boards of the church. Pensions are not benevolence; they are justice, deferred salary.

The Standard Dictionary says: "A pension is an allowance paid to an individual, or those who represent him, for some past service or some meritorious work done by him."

The idea of a pension for a retired minister, his widow and dependent children is not to make a gift in order that they may have easier lives. Rather, it is to pay the promised part due him from the church in obligation to him for putting in his life for a mere "support." The retired minister is the church's graduated leader, not its pauper dependent. These men have been faithful to all tasks assigned to them and have earned the appreciation of the church. It is not unreasonable to suppose that the movements to protect old age, which is the loneliest and most distressing period of life, have come out of the Christian gospel of good will and justice, set forth by the church from the beginning of American history. It brings forward boldly the question of the care and comfort of those gospel ministers whose message taught the whole country to "deal justly and love mercy."

The Pension Family numbers 1,075 persons, and the annual budget is \$235,800.

The Board derives its income from two sources: the income from its endowment and its income from the church's apportionment, of which it is assigned eleven and three-quarter cents of the apportionment dollar. But only about forty-five per cent of the apportionment has been paid during the past few years.

Fifty-fifty Receipts

The endowment income pays about fifty per cent of the budget, therefore the Board must depend on the apportionment for the other fifty per cent with the result that it is operating temporarily at a deficit, believing that the church would not countenance a further reduction in our pitifully small pensions.

The writer has heard the statement made that at the beginning of the campaign a pension of \$600 was promised but never paid.

In the light of the 1928 earning power of money a pension of \$600 was promised if the church raised \$4,000,000 and maintained the apportionment. In 1928 money could be safely invested at six per cent; today, at four per cent at the most. \$3,227,449.66 was paid by the church in the campaign and the apportionment has been reduced \$50,000 per annum.

The Savannah convention requested the Board "to study the problem of relief for unemployed ministers."

The synodical presidents were communicated with relative to unemployed "employable" ministers within their synods. Fifty-nine were reported. Several of these presidents have relief funds from which these men have been temporarily aided.

The Board felt that it could not use its regular funds for this purpose. It makes a Christmas appeal, however, which is not designated. It has accordingly been helping unemployed ministers from this fund, upon recommendation of the synodical president.

In view of this additional task, the Board asks for a very generous response to its Christmas appeal this year.

In visiting synods the writer learned that in certain sections the idea prevailed that the Board had lost vast sums of money. In order to dissipate that idea two sets of figures are herewith submitted:

Endowment prior to campaign	\$269,922.73
Campaign payments	3,227,449.66
	\$3,492,372.39

Present Assets

Cash Due from Closed Bank	\$60,319.13
Temporarily Borrowed to Pay Pensions	79,206.68
Securities at Market Value	1,348,700.81
Mortgages	806,050.15
Real Estate at Cost	1,242,455.84
	\$3,536,732.61

The economic cataclysm has assigned to the Board a great task and it bespeaks the prayers, the consideration and the gifts of the church.

MONEY TALKS

By Pastor Charles E. Dozer, Pitcairn, Pa.

IF THE HEAVENS declare the glory of God; if there are sermons in stones, in art, in architecture, in mountains, in valleys, in every little flower that opens, are we assuming too much when we say that there are sermons in money, which represents life toil, life struggle, life sorrows, life years? Many a man's heart is buoyed with happiness because his money spoke a language that has lifted up humanity. Many a large group of people has thrilled with joy and gratitude because of the message believing souls have caused their money to carry to them in time of need. Many a man is serving time in prison because money had a message. Money spoke from your pulpit, and from your choir and from your church building last Sunday, when it made possible your gathering together in God's name to worship Him. Was not that a message of the unspeakable love of Christ for a sin-cursed earth? Cannot money preach the everlasting gospel? Yes! A thousand times, yes! Money talks.

Seeks to Be Used

Money, like life, never wants to be idle. It wants to be on the go. Many an appeal has been made to you for a just and worthy cause, and that dollar in your pocket wanted to go and help, with its "In God We Trust." But you would not permit it. You held it down. Money gets closer to the hearts of men than any friend. It knows your plans and desires before you have told them to anyone. When you are alone in your room, you have this representative there, which some day is going to bear witness for or against you. If every idle word we speak is going to have something to do with our eternal destiny, we believe that every nickel that we have used will then speak to our praise or our condemnation. Yes, money talks. It talks to the miser who likes to have it in his hand, to touch it, to hoard it. It speaks to every merchant who uses it in his business. It speaks to every purchaser who seeks for the necessities of life. It speaks to every criminal who will stoop to the lowest and vilest deed in order to get it. It speaks to covetous rulers and governments; it speaks in devastating wars. But it also speaks the most glorious message the world has ever heard. It proclaims the everlasting love and power of God to all the world. Shall we let it thus speak? Shall we teach our money to speak this message? What will your money say of you and for you? Shall all God's creation praise Him forever? What is your answer?

IN THE WORLD'S EYE

Julius F. Seebach, Philadelphia, Pa., "Paragraphs"
Men, Movements, and Occasions About
Which People Read

The Mormons Have Sent a Highly Necessary message to Santa Claus. Through a trustee of their Ladies' Relief Society, Mrs. E. M. Empey, they are asking that all warlike toys be kept out of his Christmas pack. "How inconsistent it is," says Mrs. Empey, "on the holiday honoring the birth of Christ to put into the hearts of children, by means of their toys, the very opposite of the message that heralded His birth—'Peace on earth.' We intend to do everything in our power to induce not only all members of our church but all other thinking Americans as well to put an end to the production of toy armaments. We want the nation's children to understand that war is not a game."

The Spirit of Harry Houdini May Rest at last. After ten years of effort, Mrs. Houdini has finally ended her quest for communication with her dead husband. The last attempt, staged at Hollywood on Hallowe'en (All Souls' Day seemed a propitious time), was her fourth and final seance. Its purpose was sustained and supposedly empowered by twenty other meetings to be held at the same time in England, Australia, British Columbia and other parts of the United States. Before his death Houdini had promised to communicate with his wife from beyond the grave, if it were at all possible; and to this end arranged with her a secret, intimate code which no one else could anticipate or penetrate. The terms of the agreement were strictly and honestly followed out; the result was an unbroken silence. Since then Mrs. Houdini has wisely concluded: "I'm definitely through with spiritualism. I'm not going to have anything to do with it any more, because I'm absolutely convinced there's nothing in it. I've given up all superstitions."

Without a Thought of Santa Claus in Their Minds the Finns have been busy preparing to export reindeer into the United States. Interested American official circles are said to be contemplating the establishment of a series of settlements for these useful animals in the forest districts of our northern states. The Finnish Ministry of Agriculture has already received inquiries concerning the purchase of 2,500 reindeer, mostly females, at a cost of about \$35,000. This, however, is expected by the Finns to be only the beginning of a thriving business.

Carlos Saavedra Lamas, Foreign Minister of Argentina, received the Nobel Peace Prize for 1936. This honor came to him as he presided over the Inter-American Conference which opened in Buenos Aires on December 1. This was the conference attended by President Roosevelt. The prize is honored by the recipient, who negotiated the anti-war pact of 1924 signed by a dozen American Republics, including our own; brought to an end the bloody war of the Chaco between Bolivia and Paraguay; initiated the declaration of 1932, by which all American Republics agreed to refuse recognition to any territorial changes in the Americas induced by force of arms, and presided efficiently over the League of Nations at Geneva until recently. Last March also the Star of the German Red Cross was bestowed upon Senor Lamas for his contributions to world peace.

Mexico's Department of Public Health has been energetically co-operating with Cuba and the United States in crushing a big narcotic ring. The supplies of opium and heroin, forwarded largely from China through Japanese sources, entered our country from Mazatlan and Havana, and the returns from the traffic for the ring have been estimated at \$20,000,000 yearly. Another illegal immigrant

has been the Mexican narcotic "marijuana" weed. Highly cultivated plantations were recently discovered near Baltimore and New York, and \$1,000,000 worth of marijuana leaves were destroyed. A plantation may be located in your community next summer. Only a small plot is needed to grow a highly profitable crop, and it can easily be camouflaged by a vegetable garden in which the cornstalks can act as trellises.

War Paused in Spain for a While last month as a company of Catalan loyalists hastily gathered a number of skulls and priceless prehistoric pottery under the direction of their scientific-minded leader. They had been digging in on the Aragon front for defense against the rebel attacks when their spades and picks uncovered the primitive remains of the Stone Age. Though their need of cover was urgent, the soldiers carefully sifted out the skulls and pottery, and deposited them safely in their University of Catalonia for scientific examination. That was their hurried gesture of reverence to their primitive ancestors.

The Days of Young David have come again; at least they are offered as an incentive to the military-mindedness of the nation's youth. A certain manufacturer, who is best unnamed, makes the following offer: "Amazing new repeating slingshot. Shoots 150 B.B. shot. Loads from the handle. Shoots through ordinary 100-page magazine. More powerful than air-rifle. Send twenty-five cents." Boston has already been having trouble with them in children's hands. Lives as well as property have been endangered. If you are inclined to encourage your children to emulate the manners of the youthful David, just pray that they don't take you for Goliath.

Providing for the Spiritual Destitution of the unemployed is a laudable project being carried on by one of the Catholic monastic orders near Chicago. These monks have established a "retreat," in which 150 unemployed men have just completed an ordered discipline fitted to reinforce the spiritual resources of these victims of economic collapse. What is good for Catholics is equally good for Protestants, and no one should be ashamed to follow a good example. In these days of moral deterioration, due to the disintegrating influences of mass relief administration, the duty of the churches to provide spiritual welfare dare not be neglected.

Benjamin Wolfe of Brooklyn was arrested the other day, charged with selling Bibles and dictionaries without a license. When Magistrate Sabbatino heard the case he suspended sentence. After the verdict was announced, Wolfe left the courtroom, but returned in a few minutes with his costliest Bible (selling for seventy-five cents) in his hand. "This is for you, Judge," he said. "You have a good heart." But Sabbatino refused the gift, saying, "I read my Bible every day at home, and I can see no harm in selling them anywhere."

Dr. Leslie A. Chambers of Pennsylvania University's School of Medicine has discovered that seven hours of intense sound vibrations will age raw whisky as thoroughly as four years of alcoholic meditation in the wood. The sound vibrations used by Dr. Chambers had a frequency of 1,200 cycles per second, some two octaves above middle "C"; but their intensity was equal to the sound that could be produced by 100 Philadelphia Symphony Orchestras. How strikingly the potent cycle of sound is plotted by this interesting experiment! Sound accelerates the age of whisky. Whisky in turn evokes the widest and wierdest gamut of sound vibrations from those who drink it, and then they, too, are far more quickly aged! What relation might there be between this effect and that produced on humanity by our useless street noises?

"THE CRADLE OF A KING"

By ROLAND G. BORTZ, Palmerton, Pa.

WHAT AN inspired quality of perennial beauty there is in the Christmas story! Men hear it for fifty or seventy years, yet each year they feel afresh the mystery, the beauty, and the exquisite wonder of it. The virgin mother, the divine child cradled in a manger, shepherds of Bethlehem, and Wise Men coming out of the mysterious East, led by a star.

Among these personages, the Virgin Mary will always occupy a high place of honor. "Blessed art thou among women," was said of her in Holy Scripture. And Matthew quotes Isaiah as having referred to her seven hundred years before when he said, "Behold, a virgin shall be with child, and shall bring forth a son and shall call his name Immanuel."

The church can never forget the humble obedience of Mary as she submitted herself unto the Lord's purpose, declaring, "Behold the handmaid of the Lord: be it unto me according to thy word." Mary has unconsciously set herself as an example for the church to follow for all time.

Vachel Lindsay declares the need that all humanity should thus submit itself to Christ's entrance:

"Except the Christ be born again to-night

In dreams of all men, saints and sons of shame,

The world will never see His kingdom bright."

As for the shepherds whom the Christmas story brings back each year to our thoughts, we know little about them. But this much we do know—they were men who could hear the angels sing. That sets the shepherds far above the inn keeper of Bethlehem who could not hear the divine call of duty in Joseph's request for a comfortable shelter for Mary that night.

Likewise, the shepherds far surpass the majority of people today in spiritual discernment, for the world has almost grown deaf to the song of angels. Yet some do hear that song, or desire to hear it:

"Lord, make my heart a dwelling place where angels sing!

For surely thoughts low-breathed by Thee

Are angels gliding near on noiseless wing:

And where a home they see

They enter in and dwell."

So John Keble wrote, and the saints of Christ today breathe that same yearning.

Another group of persons who stand out in the Christmas story are the Wise Men who came following the star, seeking Him "who is born King of the Jews." These strange, mysterious men from the East found the King they sought and worshiped Him. Then they went back into the eastern land from which they came, and the curtain of history drops upon them. We do not know what churches they built there, nor the shrines they erected. Most of all we should like to know what was the manner of their celebration of Christmas in their own land as they recalled each year their journey to Bethlehem to the cradle of the King.

For nineteen hundred years men in increasing numbers have followed in the train of the Wise Men, guided by the star. Clinton Scollard can say with truth:

"O little town, O little town

Upon the hills so far,

We see you, like a thing sublime,

Across the great gray wastes of time,

And men go up and men go down,

But follow still the star.

"O little town, O little town,

Upon the hills afar,

You call to us, a thing sublime,

Across the great gray wastes of time,

For men go up and men go down

But follow still the star!"

When we have mentioned Mary, the shepherds, and the Wise Men, the most important figure of the Christmas story still remains to be named; for Christmas is the birthday of

the Christ-child. "Unto you is born this day in the city of David a Saviour which is Christ the Lord," is the message of Christmas. Christmas can be a day of friendship, of merry-making, of feasting and of gift-giving; yet if the birth of Christ is not remembered that day, the holiday loses its highest significance.

How simple was the coming of this child who was born not only King of Israel, but King of kings and Lord of lords. His parents were humble, un-influential people who knew only the ways of the poor, and the child's first resting place was a manger in a stable. Yet even as a child He was rich, and we need not lament overmuch the poverty of His surroundings. As Mary Holmes writes:

"The baby Christ came simply to His earth,

He had forever-shining stars to light His tiny form,

He had the sun-grown yielding hay to keep Him warm,
And the eternal mystery of woman giving birth.

"The gilded trappings and the signet rings
He left as toys for small, forgotten kings."

The coming of this child brought a new spirit of good will into the world. Because of the Christ there is less selfishness in life and less indifference to the welfare of others. In speaking of the change which Christ's coming made in the world Newell Dwight Hillis writes:

"In and old legend a Danish baron dwelt in a castle. When Christmas Eve fell he drew the curtains and shut the windows lest his eyes might perceive the faces of the poor, lest his ears might be disturbed with their piteous appeals for bread. And then, when he was alone, and the fire blazed brightly on the hearth, he began to feast on his rich foods, and to drink his wines. But suddenly there was a tap at the window that would not cease, and, drawing the curtain aside, he saw a little child and heard the words, 'The Christ is anhungered.' Sending a servant to drive away the intruder, the baron returned to his feast.

"Then came a second tapping upon the window, and, angered, he drew the curtains to utter oaths, but heard the words, 'The Christ is naked and sick!' And lo, in that hour his fruit became ashes, the wine became as gall and the



HOLY NIGHT—Correggio

poison of asps, and springing up, the iron soldier called his servants; flinging on his fur coat, he plunged through the snow to the poorhouse and brought the children into his palace. And ever afterwards the empty halls were filled with shouts of laughter, and the galleries were bright with the faces of little children. Oh, beautiful legend! telling us of the transformation that the Christmas spirit has always brought to a world that is often cold and selfish."

The Child's greatest mission in life was as the saviour of the world. The Angel of the Annunciation had said to Mary, "Thou shalt call his name Jesus, for he shall save his people from their sins"; and the angel at Bethlehem had declared to the shepherds, "Unto you is born a saviour."

But the Saviour's mission was not limited to the men of His day to whom He came. It was His purpose that men of all times, even down to our own, should turn to Him for salvation. The birth of Christ into the world is not a far-off event. It is near to us. It is past but always present. In a real sense it is ever new. Then,

"Unbar your heart this evening
And keep no stranger out.
Take from your soul's great portal
The barrier of doubt.
To humble folk and weary
Give hearty welcoming,
Your breast shall be tomorrow
The cradle of a King."

—Joyce Kilmer.

THE CHURCH'S MESSAGE

By J. Frederick Bermon

WHAT IS THE message for the church of today? Does the Church of Christ need a new message to be successful? With empty pews as an evidence of the indifference of her members, and with but forty per cent of our nation's population enrolled as nominal members of the church, must the church change her message? Yesterday, today, and forever there was, there is, and there can be only one message for the man of God to proclaim. It is the old, old story of Jesus and His love. It is the glorious Gospel of the blessed God. It is the message of the wonderful deeds of God done in the redemption of the world by His only begotten Son, Jesus the Christ. That message is contained in the words: "And as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life: for God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life: for God sent not His Son into the world to condemn the world; but that the world through Him might be saved." Such is the message of the church of today, and her unceasing challenge and appeal to the people of the whole wide world is—"Be ye reconciled to God."

While the message of the church must always and ever, in every age and generation be the same, for it is the truth of God, and divine truth is unchanging, yet it must be admitted there is need of new interpretations of the truth. Let us look at the kingdom of God idea, the unique teaching of the Christ, our blessed Saviour. Among the early Christians it was interpreted as a kingdom of earthly triumph, prosperity, and peace, to be introduced by the quick return of Jesus, and the sudden transformation of the then existing order of things in the world. In the mediæval age it was interpreted as the reign of Christ on earth, through His Church,—a sort of ecclesiastical dictatorship, with the pope as absolute dictator, assuming the title of Vicar of Christ. In the days of the Reformation, the Protestants rejected the mediæval interpretation, and identified the kingdom of God with a purified church. In our generation it is

interpreted as a new social order to be brought about by the gradual spiritual transformation of society. Schweitzer's interpretation of the kingdom of God is couched in these words—"We no longer think of the kingdom of God as extending over the universe. We limit to mankind, and look forward to it as the miracle of God bringing all human spirits into subjection."

The Words Are of Christ

Whether we are stand-patters for conservatism in interpreting the truth, or take the stand that there is a progressive development in the interpretation of the truth, we are not to be swept off our feet by the liberals of the modern age, who in their interpretations of the truth discredit the very truth itself, and so make of no effect the word of God. In the days of old, men spake as they were moved by the Holy Spirit. In our day God speaks to us through His Son, Jesus the Christ, whose representative is the Holy Spirit. All interpretations of the truth must have the ring of divine authority within themselves, as gold must have the ring of gold. And they cannot have that ring of authority unless Christ Himself speaks in, and with, and through such interpretations by the voice of the Spirit of God. Before any interpretation can have any divine authority there must be in the heart and mind of him who interprets, a deep and growing knowledge of the Christ, a keen insight of His divine mission, and a true and growing appreciation of His person, His words, His life, His works, His death and His resurrection from the dead.

Personally, we are very reluctant to venture to adopt new interpretations of the truth, for after all, it is the word of God that is power of God unto salvation unto all them that believe, and not man's interpretation of the word of God. And more and more we believe that the successful church is the church that proclaims God's Word in all its fulness and power to the world, with the prayer that God through Jesus the Christ and His Holy Spirit, will effect faith and salvation in the hearts of them that hear its proclamation.

THE BIBLE

By Harry Brokaw

THE BIBLE is a book wherein we're told
Strange mysteries and truths of life and light;
It gives the Master's words that save from blight,
And offers wealth that's better far than gold.
It shows how precepts and examples mold;
It tells anew of love, and strength, and might,
Affords a chart to guide the feet aright,
And teaches how the plans of God unfold.

The history and deeds of Israel's race,
From Abraham, God's first great pioneer,
Recounted in a style that's true and clear,
Within the Bible's lids have found a place
The teachings of the Christ, His works of grace,
His ministry, His life, and love, appear.
The stories, too, of Prophet and of Seer,
Within the Book of books we now may trace.

The saints of earth once penned it, word and line,
Eternal truth, that makes the sinner whole,
That cheers the life, and feeds the hungry soul,
Obedient to commands of God Divine.
'Tis ours to read the message true and fine,
To send it o'er the seas where billows roll,
To every port where wrong has taken toll.
And to the lands where sin-sick souls repine.
East Liverpool, Ohio.

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WORTHY OF PEACE

IT IS TRUE that the peace which is referred to by the angelic chorus in Bethlehem nineteen centuries ago is more than the absence of national and tribal wars. The kindly relation of individuals to each other is quite as much the boon of God to His believing children. The state of good neighborliness has assurance of divine approval. It can and does exist while wars are raging.

However, in this year 1936 the Christians of the Western Hemisphere can pray for and contend for the renunciation of war. We can and should ask divine guidance and blessing upon the conference of twenty-one western states in Buenos Aires, Argentina. We can and should determine to support the President of the United States in his efforts to maintain peace. We must rebuke with disfavor those who would resort to war in order to gain territory and wealth.

CHILDLIKE FAITH

MAYBE OUR PARENTS made a mistake, but we in our early childhood believed in Santa Claus. Probably from older sisters, we were given the whole tradition, reindeers, bells, and chimney entrance. Moral values were not omitted; the Christmas saint was represented as having information about one's conduct. Bad children (and this meant quarrelsome, disobedient youngsters) were not visited. Just how old we were before the true source of our gifts was learned we do not recall, but this we know: the Christian faith of the family was not lessened by the Santa Claus myth. In some subtle way, the mystery of Jesus' nativity was connected with the finding of expressions of love on Christmas morning. The mind of the child is blessed with receptivity. This quality, to which Jesus called attention when He said, "Except ye become as little children," the world scorns and destroys.

Going over the list of really fine people we have known, we see most clearly those who had not lost consciousness of the mysteries of godliness. Among the folk who were members of the congregation in our early ministry was an elderly retired pastor. There was something in the benign expression of his countenance that we can still re-picture. He had found in worship an inner room where intimate communion with God the invisible could and did occur. We remember also the triumphant faith of some others, who in passing through the valley of the shadow of death, had the inner consciousness that He was with them. We saw in the sick rooms only their wasted bodies and dulled faculties of sight

and feeling. Of that they knew by the senses: the divine they knew by their faith.

Within recent years, we asked a noted theologian of our church, Why do you believe in the Virgin birth? We expected an elaborate reply, with citations of authorities and perhaps some deductive reasoning. Instead he said, "I believe Jesus was born of a Virgin because the New Testament so teaches." A mystery? Certainly to me; but not farther beyond my powers of mind than the multitude of manifestations of God that are met again and again by the Christian.

We have a word for those who cannot become as little children. We call them sophisticated. The term is of ancient origin, but we apply it to men and women who take pride in having to be shown. "Wise guys" is a street title for these veterans in being fooled. They have lost their capacity for the mysteries that bespeak the supernatural. The inborn, creatively supplied ability to sense realities that by their very nature are beyond human ability to understand, has been seared to the stage of insensibility. Their minds have become like the scar over a burn. Let him who cannot be child-minded toward the mystery of the Nativity bemoan his world-acquired sophistication.

CHEAP MONEY

FROM TREASURER MORGANTHAU'S point of view the United States government's ability to borrow money at a very low rate of interest means that the nation's credit is unimpaired. It also means, we imagine, that there is no great competitive demand for capital with which to do business and that the factor of safety considered necessary for bank loans makes extension of credit to private business enterprises small in volume. The government is thus the leading borrower from banks, insurance companies and other investors; naturally lack of competition and huge uninvested sums of money enable the treasury to borrow at less than three per cent and thus keep taxation for interest on United States loans at a minimum levy. For that the taxpayer can well be thankful.

But there are certain forms of enterprise in the United States that suffer severely because of cheap money. We refer to educational and charitable institutions that depend on income from endowments for all or part of their working expenses. An endowment's principal must be invested and only the interest or dividends therefrom can be applied to maintenance. In former years, first mortgages and safe bonds were deemed worth a return of six per cent annually. Boards of directors of our theological seminaries, colleges, orphanages and missionary establishments could figure on five per cent net. At the present rate of return four per cent is a rate to merit rejoicing. Some investments that were deemed "gilt edged" a few years ago are now yielding three per cent or less.

The church's membership must come to the rescue of their institutions of education and mercy by larger "current gifts." This is an equitable solution, since the cheaper money requires less for taxes. It is also the safe policy and in some respects the wisest one. For a considerable period of time, the dependence upon "a few generous givers" will meet the lack of enough charitably inclined persons of great wealth. It is the Christian of average income to whom the profits of industry will largely go. Increase and stabilization of wages, legislation to cause distribution of what was formerly "reserved" capital all go to make the average citizen more truly the beneficiary of his labor. If this average citizen assumes the obligations to religion and society which his improved economic conditions permit, he will be a good steward. He will continue to enjoy the favor of providence. Without such thoughtfulness for education and mercy, he will be the victim of godless discontent, and thence the power of leaders who are unbalanced in their principles and unscrupulous in their methods.

ACROSS THE DESK

THERE MAY BE nothing new under the sun; but why worry about that, when we have so much of the old for which to be thankful? Take for example the Christmas of 1936, now at hand. It is true that the twenty-fifth day of December has been celebrated for fifteen hundred and more years. There are no other nativities so long remembered. Yet despite repetitions, it is as exciting, as joyous and as appealing as it has ever been. *Merry Christmas.*

IN SPITE of worldly cynicism and commercialism the Christmas season continues to find its practical standards in the visit of Wise Men. They came to see a child and they brought gifts. So long as there are those who read the Gospels, we shall have regard for Him Who was born at Bethlehem of Judea, and so long as we follow Him there will be regard for children. And just as long as the world gives attention to the young, we shall forgive much of the profit seeking that takes advantage of religious emotions of the people. Some of it is frankly indifferent to the recognition of the Son of God, but we put up with it because it is not opposed to peace and good will among men. There are extremes and occasions where "good taste" is not visible. For example, a Philadelphia firm of merchandisers advertised: "Christmas begins here."

THE GREAT Augustine once wrote that the virtues of the pagans are only splendid vices, lacking faith in the Son of God. It cannot be doubted that a great deal of the charity that is so abundant at Christmas time is of the earth, earthy. But Jesus had ever a kind word and therefore a kindly attitude toward such as gave freely to those in need. Certainly the almost universal thoughtfulness of municipalities, societies, clubs, and politicians for those in poverty and loneliness is commendable. It is often selfish and indiscriminate, but it does testify to a desire to help fellow mortals. Some of it is the reflection of earlier Christian influences. Maybe it will be the beginning of a return to God through faith in Christ. Assuming that Christmas giving springs from true charity and not from some selfish ambition, one feels that there is still capacity to hear the Master's call to communion with Him. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me," He said relative to deeds done for the less fortunate.

Concerning Gratitude

BUT WHAT is the correct motive for a sincerely joyous celebration of Christmas; that is, the kind of celebration that takes the form of distributing gifts? On the basis of rumors, we should expect the firm that advertised, "Christmas begins here," to honor Saturday, the twenty-sixth, with attendance at a synagogue to render thanks for the large volume of business incident to the festival's appreciation. The season has been good for trade. The volume of sales is prophesied to be the best for five years, almost on a parity with the best of a decade. Certainly business can and should celebrate with gratitude.

But trade can get by with gratitude to customers. The "Wise Men" had a different motive for their votive offerings. They saw in the babe of Bethlehem a king: can we likewise place the Christ upon a throne? Is He a sovereign in our hearts? Children cannot answer that question nor can commerce and production. But we who know of the Master's death and resurrection: His victory over the grave which is the first fruits and our resurrection, the harvest thereof: His answers to our prayers which give us strength to carry our burdens and continue faithful; have we grown-ups the real motive—gratitude? We must each answer that question. Let us at least "be our age" and not dodge our

responsibility by forgetting that Jesus grew in wisdom and stature after Bethlehem. We likewise become men and women: we do not remain children whom toys can satisfy.

Expert Co-operation

PERSONALLY we are profoundly proud of this issue of THE LUTHERAN and proportionately indebted to those who provided the contributions that make it an outstanding Christmas number. The seven men who wrote articles in prompt response to our requests are all specialists in the fields whence their contributions proceed. Dr. John Aberly of Gettysburg Seminary, thoroughly familiar with the teaching of Christianity relative to the "Word made flesh," time and again while in India as a missionary met the tenets of pagan cults as propounded by Hindus and others. Dr. E. F. Krauss of our Chicago Seminary passes on to us the truth about the origin of the Nativity festival and its occurrence on December 25, as he has explained them repeatedly to seminarians. Drs. Ambrose Hering and James Oosterling have spent years in inner mission work and have had a multitude of contacts with the needy. Dr. E. E. Fischer of the Philadelphia Seminary draws on a great treasury of doctrinal information to write of the mystical reality of the incarnation of our Lord. Paul I. Morentz knows the Hebrew language thoroughly and hence writes authoritatively about "naming the child." Roland Bortz for years has subjected the great artists' presentations of the Nativity to the narratives of Holy Scripture and thus knows whereof he writes.

In no previous year of THE LUTHERAN under U. L. C. A. service has so numerous and authoritative a group of writers given of their knowledge and experience to their fellow church members. In the name of our readers we pass to them our grateful appreciation. We suggest that this issue be loaned extensively to folk who are not subscribers.

A Difference of Opinion

READERS of church papers in these days are bound to find frequent references to Communism; in fact, the secular press also makes frequent mention of it, usually hinting at its threat of obtaining a foothold in the United States and Canada. In the religious press, Roman Catholic editors and writers are sounding the alarm, insisting that Russia, Mexico, and perhaps Spain have adopted this economic and civil system and seek to involve other nations. Curiously enough, certain church papers are accusing the Vatican of favoring Fascism and of giving moral and ecclesiastical support to the rebels of Spain. Some Roman Catholic journals reply that the Vatican is anything but Fascist in Germany. They insist that Roman Catholicism is the mother and patron of democracy.

We mention this newspaper discussion in order to warn the readers of THE LUTHERAN to scan critically whatever is labeled Communist, Fascist or Capitalist by either the secular or the church press. If a sufficiently intense partisanship can be propagated by either prejudiced or misled leaders, the label Communism will be applied to any sponsorship of more equitable distribution of the products and profits of industry.

To the philosophy of such Communism as is now in operation religion is positively and constantly opposed. It is very likely that members of the Communist party can be found active in many labor unions. Christian members of such organizations should not follow atheists. But Fascism as we have it in Italy and in Germany are equally ruthless in its effort to make religion the servant of the state. To that one of its principles no employer should subscribe.

In short, watch all these economic proposals and avoid extreme partisanship for each of them.

THE HOME CIRCLE

By MRS. W. L. HUNTON

"UNTO US THE CHRIST IS BORN; O COME LET US WORSHIP HIM."—
"THE WORD WAS MADE FLESH AND DWELT AMONG US. AND WE BEHELD HIS GLORY, THE GLORY AS OF THE ONLY-BEGOTTEN OF THE FATHER, FULL OF GRACE AND TRUTH."

"Fall on your knees; O hear the angel voices." Thus let us pause to keep our Christmas.

*Tell me what is this innumerable throng
Singing in the heavens a loud angelic song?
These are they who come with swift and
shining feet
From round about the throne of God the
Lord of light to greet.*

*Oh, who are these that hasten beneath the
starry sky,
As if with joyful tidings that through the
world shall fly?
The faithful shepherds these, who greatly
were afear'd.
When, as they watched their flocks by
night, the heavenly host appeared.*

*Who are these that follow across the hills
of night
A star that westward hurries along the
fields of light?
Three Wise Men from the East who myrrh
and treasure bring
To lay them at the feet of Him their Lord
and Christ and King.*

*What babe new-born is this that in a
manger cries?
Near on her bed of pain his happy mother
lies.
Oh, see! the air is shaken with white and
heavenly wings—
This is the Lord of all the earth, this is the
King of kings.*

*Tell me, how may I join in this holy feast
With all the kneeling world, and I of all
the least?
Fear not, O faithful heart, but bring what
most is meet;
Bring love alone, true love alone, and lay
it at His feet.*

—Richard Watson Gilder.

CHRISTMAS BELLS

WHEN THE Christmas joy-bells ring for you,
What tidings will they bring to you?

Will they ring you joy because you share
The burdens other people bear?

Will they ring you cheer because you heed
Another fellow's greater need?

Will they ring you peace because you give
That those less fortunate may live?

Oh, sweet the tidings of the bells
To hearts where lovingkindness dwells!
—Exchange.

HOW A CHRISTMAS TREE DROPPED FROM THE SKY

By Mary K. Cowles

FAR, FAR AWAY in one of our western states stands a little schoolhouse in the sagebrush of the desert. Sand and sagebrush, sand and sagebrush, on every side! Not a tree to be seen as far as the eye can see. Such a lonely spot!

And yet into this little schoolhouse there came every day a group of little children from the scattered homes here and there in the brush—children just as bright as the children in other places, and their teacher, brave Miss Martin, was a bright teacher, too. Many a little treat she planned for these children so far away from other people.

It was near Christmas time, and Miss Martin read and told them stories of the good times children were having all over the country making ready for the great day. The children were eager to celebrate the day, too. They had been making gifts for father and mother, and for the little children at home. They had learned pieces to speak for this great occasion, and they had worked hours and hours to trim the bare schoolroom so that it would look bright and gay for Christmas.

"But," said Pedro, "how are we going to have Christmas without a Christmas tree? All the stories had Christmas trees in them."

"Sure enough," said Harold; "what shall we do for a tree?"

Then a half-dozen children asked Miss Martin, "Where can we get a tree?"

"That is a problem, isn't it?" said Miss Martin. "But let's get ready for Christmas anyway, and maybe somehow, the tree will come."

"But there isn't a tree in sight," said Mary. "I've looked to the east, and I've looked to the west."

"Yes, and to the north and to the south, too," piped in Anna. "There are no trees nearer than the mountains, and they are far, far away."

"I suppose we could have a happy time with the other things if we did not have a tree," said Miss Martin.

"Yes," said the children, "but it would be more Christmasy with a tree, wouldn't it?"

"Maybe one will come yet," said James, who had been real quiet while the rest were talking.

"But how?" said Mary; "we have looked to the east and to the west, to the north and to the south, and there are no trees anywhere."

"I know," said James, "but you have not looked up yet."

"What do you mean? What do you mean?" chimed in the other children. "You don't expect a Christmas tree to come down out of the sky, do you?"

"Maybe," said James. "The other Sunday I was over in the valley to the little Sunday school in the church, and the children were learning a verse which said:

'Every good gift and every perfect gift is from above, coming down from the Father.' Don't you think a Christmas tree would be a perfect gift for us right now?"

"Well, I should say so!" cried the children.

"It is twelve-thirty," said Miss Martin, "just the time the mail airplane goes over. Come on, children. Let's go out and wave at the pilot as we always do."

The children all rushed outdoors, and just as they opened the door there was a bang. Such a big noise right over their heads! Above the whirl of the engine of the plane there was another bang, bang, bang! The pilot was backfiring. As they looked up, the plane circled around the schoolhouse up in the air. The pilot circled around twice. The children waved and waved as they looked up. The plane came lower, and then they saw the pilot throw something overboard and it was coming down. What was it? Could they believe their eyes? Yes, it came right in their schoolyard, and it was a *real Christmas tree*. It was the first real Christmas tree the children had ever seen. And it was for them, the children of this lonely little schoolhouse. The air pilot had often seen them waving at him as he flew over, and today he thought he would play Santa Claus to the kiddies.

What a good time the children had at their Christmas celebration! Fathers, mothers, brothers, sisters, everybody—all came to do honor to the Christmas tree.

—Selected.

A GIFT FOR THE CHRIST-CHILD

By E. Elizabeth Vickland

(Concluded from last week)

THE DOCTOR MISS stood before them again presently. She clapped her hands for silence.

"You have seen and heard the story of Christmas," she said. "We have a custom among Christians that has to do with Christmas; it is the custom of giving gifts. The Wise Men of old brought gifts to the Christ-child, precious gifts to show their love for Him. We cannot give to the Christ-child in person, but He has told us that when we give to others in His name we give to Him. This tree has gifts for each one of you, gifts from my homeland, America, sent by people whose hearts are full of love for Jesus. It is their way of saying thank you for Christmas. We hope the gifts will make you happy."

The nurses helped unburden the bamboo tree. Not a single person in the room was forgotten: for each there was an orange and a gift. The judge's lady received a beautiful book, full of pictures. She was pleased with it, for it was the story that they had shown in the pictures. It would help her always to remember it. The story was written in English. Well, the judge could read English, and he should interpret it for her. The picture in

front was that of the Wise Men, turbaned and richly clad. The nurse told her what the printing under the picture meant, and the judge's lady memorized it in her own language. "And they presented gifts, gold and frankincense and myrrh."

The next morning—Christmas morning—the judge found his lady much better than he had anticipated and very happy. She told him eagerly about the party of the night before. She showed him her new book. He glanced at the pictures and promised to translate it to her when she was well enough to leave the hospital.

The judge's lady had a plan. It had come to her during a wakeful hour in the night. She could hardly wait until morning. The judge thought it a good plan and went away to do his part in working it out.

They let her sit out on the lawn in the sunshine that morning. The nurse had taught her to say "Merry Christmas," and she was playing a game with it, trying to say it to everyone she saw, and to say it first. Everyone was very happy. The judge's lady knew the reason. It was Jesus' birthday.

Then it was that Premi appeared on the scene. She was exactly three weeks old. She arrived in the arms of an old, old lady who was accompanied by her old, old husband. Twenty miles they had come since sun-up from their village on the other side of the river. Seeing the judge's wife sitting there, they brought the child to her with many elaborate salaamings. The old woman proudly exhibited the pretty baby girl. She had no name save the one that the old woman had given her that morning—Premi ("Beloved"). She would like to have kept the child, but what would an old woman do with a child so young? She herself might die any day and then what would become of Premi? The villages knew about the babyfold and that the Misses' hearts were kind. So she had brought her in.

The judge's wife wanted to know where she got Premi. She was told that the child's mother, already a widow of some months, had died the day before. They were very poor and had no folks. No one in the village could take her. If she had been a boy it might have been managed, but a girl meant extra expense and in the end she would leave for another's house.

The Doctor Miss and the head nurse came just then. The doctor called the baby a Christmas present and was all for seeing her. They carried the baby into the clinic. The old couple went in with them, glad of a chance to see the inside of the white man's hospital. After a time they came out, jubilant because the *Missahib* was going to keep the baby. They had been invited to stay and have rice, but they were a little afraid to eat Christmas rice, even if it was cooked by a Brahmin!

"Yes," mouthed the old woman—she hadn't a tooth in her head—"they are going to keep Premi. At first I was afraid they might not. They said there really wasn't any more money for babies, and the Indian woman said they were hard put to it to feed the mouths they were already responsible for. The Doctor *Missahib* laughed and said she guessed that God had sent Premi as her particular Bor Din pres-



"THEY BROUGHT HIM GIFTS"

LOVE CAME DOWN AT CHRISTMAS

LOVE CAME DOWN at Christmas,
Love all lovely, Love divine;
Love was born at Christmas;
Stars and angels gave the sign.
Worship we the Godhead;
Love incarnate, Love divine;
Worship we our Jesus,
But wherewith for sacred sign?
Love shall be our token,
Love be yours and love be mine—
Love to God and all men,
Love the universal sign.

—Christina Rossetti.

ent and she guessed He'd help her feed the baby. Queer things these folks say. I am a simple soul; I don't pretend to know what they mean, these white folks. I am glad they have kept the baby. If they hadn't I don't know what I would have done. They made us responsible for her and it would not have been well if I had brought her back." She had been talking very fast. The judge's lady, not used to village vernacular, did not follow her very well.

"I must go now," said the old woman, spying her husband away down the road. She departed with a queer little half run.

The nurse explained to the judge's lady what had been done. There really was a heavy shortage of funds that year, but the Doctor Miss had called the baby a Christmas present.

"Oh, how beautiful," exclaimed the judge's lady. There was much in her heart that she would like to have said if she could have found the words. She sighed happily instead, thinking of her beautiful plan. It would certainly help.

At two o'clock that afternoon the judge returned to the mission hospital. In his hand he carried a white box. He went in to see his lovely lady and together they undid the string and opened the parcel. The judge's lady was so happy she cried a little. Then they did the package up again. The red ribbon that had come around the book was tied around it very carefully and the sprig of jasmine the judge had in his

buttonhole was fastened to the top of the box. Then they sent for the doctor lady.

After a little she came. She was looking pretty and young in a green chiffon frock. Usually she wore a starched white uniform and coat. But they were having a special dinner party at the mission bungalow because it was Christmas.

The judge's lady was suddenly shy. The little speech she had practised was gone. She turned to her lawyer husband.

"You say it," she implored.

The judge smiled and told the doctor lady that because it was Christmas they wanted to make a gift, too. Would she accept it as a small token of their very great gratitude for what she had done for them?

The Doctor Miss took the box from the judge, thanking him prettily. She played with it a little to amuse his wife, rattling it and trying to guess its contents.

"You will never guess it," cried the judge's lady. "So you must open it."

The Doctor Miss opened it carefully. In the midst of its tissue-paper wrappings lay a gilded shell—mother-of-pearl. "How very lovely!" she cried.

"Open it," commanded the judge's lady.

The Doctor Miss opened it and there in the midst of the exquisite pearly shell lay a nugget of pure gold.

The doctor could not speak for a moment. The judge's wife said happily, "It is for the Christ-child."

"Of course," said the doctor when she had found her voice. "It is beautiful of you to have thought of it. Like one of the Wise Men of old you have presented gold. But where did you get it?"

They explained to her that the shell—mother-of-pearl—was sent by a merchant in Ceylon, and that the gold was to have been made into a bracelet for the judge's lady.

"I did not need the bracelet," said the judge's wife. "It will take care of Premi for a while, won't it?"

"Yes. That it will," said the doctor, looking lovingly at the beautiful gift. "That is the way we will present the gold to the Christ-child—by caring for one of His little ones."

She rose to go. Then she stopped and put her hand on the head of the judge's lady. The judge had arisen and was listening intently.

"When Jesus walked the earth with the children of men He taught that such ministry as yours, for a little child, shall not go unrewarded by the Father in heaven. He taught also that when the sons of men stand before God's final judgment seat, it will be such ministries that will prove them fit for the kingdom of heaven. The Judge will say, 'Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.' That is the message of Christmas. May the blessing of Christ rest upon you both."

The judge's wife is well and strong now. Every Christmas she and her husband bring a gift for the Christ-child.

—Source Unknown.

A LITTLE SMILE to greet the day,
A little word to cheer the way,
A little thought of kindness shown
By these is love of Christ made known.

—Martha Lee Doughty.

The Son of God Becomes Man

John's Prologue Centers in the Incarnation

By D. BURT SMITH

John 1: 1-18. The Sunday School Lesson for January 3, 1937

THE LESSONS for the new year start with the Gospel by John, an intimate record of the life of Jesus by the beloved disciple, who wrote as an eye-and-ear witness of what Jesus did and said. His account is brief, though adequate for us who would "believe that Jesus is the Christ, the Son of God" and would "have life in His name."

John puts Jesus back in the far-rim of eternity, in the beginning without beginning, and declares that He always was God, that He created "all things," that He entered human flesh and lived in human life among men, that He was rejected by many and accepted by few, who as a result became "the sons of God." The mystery of the incarnation is before us in this lesson. It is a mystery too profound for our understanding, yet rich in its assurance to us of divine love acting for us. John tries to set forth this mystery in human words, though attempting nothing more than to state the facts without explaining them. He let his faith be active where his mind was stopped. He found blessing in the incarnation though he could not understand it. It was a work of God; he was not bothered about how it was done.

In the Beginning

The Word—John speaks of the Word as He and Him and His; we think of the Word of Jesus, though we know that the Word was existent, and pre-existent through timeless ages before He came to the world, entered human flesh, and was called Jesus. Always the Word was with God, always was God. This is beyond our comprehension; we take it on faith. It means far more to us than it would if we could reduce it to some mental measurement. We want God to be greater than "the measure of man's mind." The mystery of creation—the Word did it. The mystery of life—the Word is the source of life. The mystery of light—spiritual light is from Him. His life in men makes them able to discern spiritual light and live in that light. Into the dark world—the darkness resulting from the suppression of the life which the Word alone gives—He came as a shining light, to be the Light of the world, and the world's darkness has not eclipsed or overcome His light. So we are told about the Word in the beginning.

In the World

Verses 6-13 refer to Jesus in the world, under the figure of light. From the beginning of the race He had been promised. People were anticipating His coming. They wanted to see Him, to have the blessing of salvation He was to offer. Into the world came the Word to be the world's light. A sturdy herald announced His approach and testified to His identity. But when John the Baptist testified concerning Him, as the looked-for light, there was no favorable response. They tried to believe that John was the promised light-giver. His denial was hardly accepted. But

what of Jesus? How did He fare with the world He came to lighten? It was His world by right of creation, but the creature repudiated the Creator. Some in the world were His by race and by divine instruction and promises. He came offering Himself as the light they needed, but they would not receive Him. The blind world ignored the offer of sight; it seemed to prefer the darkness to the light. But not all were like that; some received Him. Some wanted to see with the light He could give. Some sought an immuned world to live in. These were richly rewarded. Though but children of men, people of the world, they were given "the right to become children of God," not by any natural means, but by the Spirit of God. So we have a general statement of the purpose of Jesus in the world, and of how He was treated by the people, most being against Him, though some were for Him. The record John wrote, which we are to study, tells how all this came about.

In the Flesh

The Word continued to be God, though tabernacled in human flesh. In a sense this was a change of habitat for the Word; but His glory abode in and with Him. They who associated with Him were conscious of His glory; being one of His associates, John the disciple saw, Him transfigured, His glory shining forth, and testified that the glory he saw was that "of the only begotten of the Father." The Word in human flesh, the incarnate Son of God, lived with them, and John found Him to be the complete exemplification of grace and truth. John the Baptist was certain that Jesus was God; he accepted Him as the Word made flesh. He was under divine direction when he announced the coming of Christ, and he was guided to point out Jesus as the Christ, the Word made flesh, God in man. Jesus was to reveal the

THINK OF THESE

THE WAYS of love are inexplicable. How true this is of the love of God.

Man seeks to find God; his search ends satisfactorily when he finds Jesus.

Spiritual life and spiritual light have their source in Christ.

The Gospel springs from the incarnation; unless the Son of God had become man there would be no Gospel.

DAILY BIBLE READINGS

M. The Light of Men. John 1: 1-9.
T. The Incarnation. John 1: 10-18.
W. The Purpose of the Incarnation. Hebrews 2: 9-18.
Th. The Servant Lord. Philippians 2: 1-11.
F. The Gospel of Life. II Timothy 1: 3-14.
Sat. Oneness with the Father. John 14: 7-11.
S. Revelation through the Son. Heb. 1: 1-9.

needed truth, that forgiving love was God's eternal plan. This was a new and better plan than the arbitrary requirements of the law of Moses. Obedience to this law was the condition for being in God's ceaseless favor. But man could not obey this law perfectly. God's favor reached perfection in Christ. By believing in Him the way of forgiveness and restoration was possible, even for those who failed to keep the whole law of God perfectly. Accepting God's plan as it culminated in Christ, the believer came into a state of grace; but this was not static, for he advanced from grace to grace, ever growing in the grace of our Lord Jesus Christ. So when the Son of God became man there was opened for sinful humanity a way back to God. Paradise could be regained, not by anything that man could do, but by what God did to make salvation available to believers in Christ. The start of what God did, as far as humanity can measure it, was with the incarnation, when God came to us to make it possible for us to go to Him.

THE CHRIST OF CHRISTMAS

ON THE first Christmas, Christ was a baby, newly born, laid in a manger in secluded Bethlehem. There was scarcely a thought about Him, save by Mary and Joseph and the few angel-guided shepherds. On this Christmas, Christ is the victorious, ascended Lord, Whose praises are being sung by millions scattered throughout the world. Then He was a nobody in the world's affairs; now He is reckoned with everywhere. Then not a word had been written about Him; now literature is radiant with measureless facts, interpretations, and expressions about Him. Then He was unnamed; today His name is known throughout Christendom and even in wide areas where He is known only as a name. Then there was not a single building dedicated to His worship; today there are countless buildings, ranging from the most colossal cathedrals down to the humblest meeting house, dedicated to Him, where the believing millions congregate to worship Him. Then He was the least influential person in little Bethlehem; today He is the most influential personality in all the world. Then no word of His was repeated; today His words have become the most spoken words of the world. Then He gave nothing to the hymns and prayers of humanity; today, in private and in public, prayers and praises to God are replete with His words. Then nobody regarded Him as the Saviour of the world; today the world in large part acknowledges Him as the only Saviour.

The Christ of Christmas is the source of the world's joyfulness, though many have not realized His part in making this joyfulness. Children are not always taught that it is Christ Who is honored on Christmas and that they owe Christmas to Him. All of us are striving to get some happiness out of this Christmas. Many of us are too heavily burdened with the weight of earthly cares to make the real center of this Christmas an appreciation of God's gift to everybody and a desire to have everybody's gift presented to God.

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

LOVE

I CORINTHIANS 13: 4-8

"It MIGHT be a good thing and a means of grace, if at some part of our public worship every Christian congregation were made to stand up and repeat with the minister this thirteenth chapter of I Corinthians." So wrote Dr. John A. Hutton, great English editor and preacher. He also suggests that each one of us should follow the words with a finger and pause at the end of each definition of love to permit the clause to convict us. How the chapter does touch upon the sore spots in our own Christian lives! How it humbles us! *Only Christ ever lived its lines perfectly.*

This wonderful chapter on love comes upon the reader so unexpectedly! The letter of Paul to the Corinthian Christians seems to be so full of directions and warnings about the details of their lives that at times it makes most unpleasant reading. It was all necessary. These new-made Christians needed direction. They merited the scolding that they received just as bad children need to be set right. It was all for their good. But when we step out of the twelfth chapter into the thirteenth chapter we seem to have moved into a new climate. It almost seems as though Paul had become sick and tired of the necessary business of admonition and now was permitting the great love in his heart to overflow. He had been talking about rules for living the Christian life. He now offers the one great, necessary principle upon which the Christian life can be lived. If the rest of the book is prose, *this is poetry.* It is the most beautiful and satisfying answer to the question of our topic that is found in all literature.

"Love, like life, cannot really be defined . . . you cannot define a living thing at all, you can only describe or illustrate it." So many of the deepest things of life were never defined by Jesus, but only illustrated. Yet those illustrations of Jesus leave no doubt in the mind of any believer as to their meaning. Think of the parables of Jesus in this light. Each one is an illustration of spiritual truths that defy definition.

So we shall find Paul using illustration after illustration in this chapter to tell what love is like and what it does. *It takes its pattern from the love of God to man, perfectly expressed in Christ Jesus.* Let us take some of the well-known phrases of this chapter to help us to know more about this greatest Christian virtue.

"Not Love . . . Nothing"

Introducing the verses selected for our topic we have an uncompromising statement that *without love, every other virtue counts for nothing.* The greatest orator, *without love, is nothing.* The greatest prophet, *without love, is nothing.* The greatest conqueror of the mysteries and knowledge of the universe, however many honorary and earned degrees he may carry, *without love, is nothing.* Even faith of

heroic proportions, marking the greatest champion of orthodoxy, *without love, is nothing.* The greatest philanthropist, even though he give away all his fortune to others, *without love, is nothing.* And finally the sacrifice of life itself to a cause, *without love, is nothing.* Read the first three verses of the chapter noting how Paul has swept away everything that religion has ever considered essential unless it is founded upon love.

Are you a Christian? This question is answered in many and varied ways. The test that dare not be evaded is set here by Paul. *"Without love . . . NOTHING!"*

"Suffereth . . . Kind"

Suffering is a *passive* thing. The word itself means to bear under. It is not something that is done, it is the way in which anything painful may be received. To be a long-sufferer is to be patient in bearing up under affliction, misunderstanding, persecution, even death. The most beautiful picture of this attitude of long-suffering is in Christ, Who, like the innocent lamb, was led unprotestingly to the altar of sacrifice. True motherhood has much of this same patient love. Children are so thoughtless, so continually receiving without giving, and sometimes so completely selfish! Yet love is long-suffering. *How long is your patience? Love is long enough to reach to the cross. You may measure your love by your spirit of long-suffering.*

Kindness is an *active* thing. You have to do something about kindness. The word again helps us to understanding. It comes from the same stem as the word, kin. We are kind when we act toward others as though they were related to us by blood ties. And so they are. Through Jesus Christ we discover that we are brothers and sisters with all the world. Not even barriers of race or nationality bar us from this relationship to all. Many will not accept this claim of kinship because they will not accept Christ.

"Envieth Not"

What a hateful vice it is to envy the good fortune of others! Do you ever catch yourself qualifying the good that is said of others by a *"but this or that"*? Someone has made good. You hardly realize that there is a secret jealousy in your heart. Your friend speaks glowingly of the success of this mutual acquaintance. Then envy speaks, "Yes he certainly has built up a great church there. The crowd flocks to his services. But of course the section where his church stands is teeming with Lutherans and almost anyone could have made good there." Pastors are human and they sometimes are tempted to speak like that. How about you? Well, *where envy is, love is not.* Love makes the heart big; envy shrivels it to nothing.

"Vaunteth Not"

"Vaunteth not" and "is not puffed up" are so similar in meaning that they can be treated as one. The "vaunting" is just the

expression of the "puffed up" feeling. To think too well of oneself is always to be in the great minority. The greatest men are the most humble. They are tolerant of the opinions of others without being spineless in their own opinions. If we could only remember how much the best of us lacks perfection, there would be no room for that puffed-up feeling that leads us to boasting and self-conceit. The best of us can do nothing about our own salvation. That ought to keep us humble.

"Not—Unseemly"

Love does demand that we try to do the thing that befits the occasion. Love is the guide to saying and doing just the right thing at just the right time. How many otherwise splendid Christian workers lose their influence because they are so often caught saying or doing the unseemly thing. Love makes us think of the colors we carry and demands that we keep them unsoiled. *Does your conduct befit your known relationship to Christ?*

"Not Easily Provoked"

Paul certainly could come close home to all of us! Come to think of it, resentment even of a minor sort, is entirely and completely foreign to love. Does that temper of yours lie close to the surface, ready to flare up at the slightest excuse? *If we love there is no room in our hearts for being provoked.*

"Thinketh No Evil"

"Takes no account of evil" is a better translation. We say that "Love is blind." Usually we mean no compliment to love when we say it. But the love of which Paul writes is blind to evil. *It does not allow evil thoughts to have place in one's life.* Evil must be met and conquered but evil thoughts must not possess us. The contrast to this phrase is found in another letter of Paul where he calls upon us to "have that mind which was in Christ Jesus."

"Rejoiceth"

Love knows what things are the basis of joy. Truth, faith, endurance, these constitute the happy life. Notice the recurrence of the word "things" in verse seven. The heart that is centered upon "things" to eat and drink, to wear, to hide away in the bank, to use for self alone, that heart is destined to unhappiness. Love knows what things make life worth living.

"Never Faileth"

Love may seem to fail, as it seemed to fail on Calvary. But love did not fail, for love never fails.

* * * *

TO LEADERS: Topic for January 3, 1937. This month we study "Good Things in the Christian Life." Love is the first of these. Try to bring these topics home to each Leaguer. Abstract discussion about love will not help your Leaguers to live the life of love in their homes and other places.

THE NATIONAL PREACHING MISSION

By Milton J. Bieber, D.D.

"LIKE A mighty army,
Moves the church of God."

That is the way it impressed me when I alighted in the City of Brotherly Love on Monday afternoon, November 30, and beheld the big headlines in the press relating the story of the 20,000 persons who had gathered in Convention Hall on Sunday afternoon, November 29, to worship and to hear E. Stanley Jones at the opening service of the National Preaching Mission. I heard this "army" discussed in railroad stations, on the street, in busses, in stores, and, of course, in the home. Philadelphia was stirred from center to circumference. The press devoted as much space to the church and her leaders as to King Edward, President Roosevelt and the Spanish War.

For three days there were simultaneous morning and afternoon meetings which crowded the churches in the various parts of the city, for women, young people, and ministers; and mass meetings in the evenings. It was my privilege and profit to attend the meetings for ministers, a luncheon meeting, a seminar, a church mass meeting and the wonderful closing meeting in Convention Hall December 2. All the

Messages

that I heard were inspiring, thought provoking, sound and evangelical. They came from Drs. Albert W. Palmer, president of the Chicago Congregational Seminary; Dr. George A. Buttrick, pastor of the Madison Avenue Presbyterian Church, New York City; Dr. John A. MacKay, president of the Theological Seminary, Princeton, N. J.; Dr. E. Stanley Jones, India; Miss Muriel Lester, London, England, missionary, author, and lecturer; Dr. Ivan Lee Holt, president of the Federal Council; Dr. Ambrose Bailey, pastor of the First Baptist Church, Lowell, Mass.; and our own beloved Dr. Oscar F. Blackwelder of Washington, D. C.

Ministers' Meetings

were held every day from 10.00 A. M. to 12.00 M. in the First Baptist Church. The general theme was "Effective Preaching." There was a worship service, announcements, an offering, two addresses of ninety minutes each. At the Tuesday meeting President Palmer spoke on "Prophetic Preaching." "It embraces five C's. It is Christlike, contemporaneous, capitalistic, communistic, comforting." "Jesus was the greatest of the prophets. His preaching was beautiful, sympathetic, fearless, interesting." "Effective preaching will 'haunt the memory.'" "It must center in the blood of Jesus Christ."

"It must not defend or attack capitalism. Capitalism will remain. It is responsive to public opinion, but it must have the proper sense of human values. Proper preaching will awaken conscience and cause the capitalist to 'love his neighbor as himself.'"

"Communism is our rival religion. Let us be as zealous. Failure of a Christian civilization may be responsible for its rapid progress."

"True preaching gives the people spiritual strength."

Dr. Buttrick, the dynamic New York preacher, said: "Jesus could not hate—He could love, suffer, die—could love mankind into life by a cross. . . . The Jews sought signs—the Greeks wisdom. We are still seeking them. What good has our knowledge done us? Our very skills have become suicidal. . . . Money is a Pandora Box. Jesus is the clue to our destiny. We try to go east and west at the same time. . . . Success is a hollow thing if it brings sorrow to others. . . . Truth is not taught—it is caught. . . . Who but God could atone for the blackness of the race?" "It requires clean blood to cure our sins and afflictions. Religion must take charge of the whole of life—social and individual." "An employer said to his men—'I want to be a Christian, but not alone'—and they all began with him."

Luncheons

Dr. Blackwelder spoke at a noonday luncheon. He always attracted, held attention, and carried conviction. "The church has lost its grip on public opinion. It is on the defense. Can it win? Yes, but it must enlarge its working program. The hope of the world is in an evangelical church, in an infallible Word, an infallible experience, an infallible Person." . . . "The church is the perpetuation of the life of Christ.—A crossless religion can never save a world filled with crosses." He contrasted Carl Marx and Jesus. "Marx explains the world—Jesus saves it; Marx destroys—Jesus constructs. Marx produces revolution—Jesus evolution."

President MacKay said to the ministers: "In human relationships we find three kinds of mind—

1. "The jungle mind—exemplified in the python crushing its prey. It produces the pattern that 'Might is right.' It produces war of class with class—the totalitarian state crushing individuality and liberty—ruthless competition; denominations antagonistic to each other—stealing from each other.

2. "Among-the-stars mind. Powerful groups, constellations—nations bound together in strong alliances against other nations. Denominations or congregations proud in their positions, standing aloof from each other.

3. "Having the mind of Christ—passion for fellowship, spiritual greatness uses not its power nor its right, but its service."

Stanley Jones among many wonderful expressions said: "If we had collective good will, we could banish poverty from the world tomorrow." "Is it Communism, Fascism or the Kingdom of God? America must make her choice." "The Kingdom of God is the only conception not built on class and race and extraneous things." "We have more intelligence than goodness and not enough goodness to handle our intelligence wisely." "Shall we relieve our derelicts forever with doles; or remake our system in accordance with the Kingdom of God?"

At the Wednesday seminar the Rev. Charles E. Keim, pastor of St. Mark's Lutheran Church, Philadelphia, presided, the writer offered the prayer, and Dr. Bailey spoke on "Personal Evangelism." He said: "The Christian Church is beset with sins.

Its major errors now are division, fund raising, proselyting, failure to prepare properly the candidates for church membership, and failure to hold back skidding members." An interesting forum followed.

Mass Meeting

On Tuesday evening Miss Lester spoke for one hour to more than 1,200 people who over-crowded Bethany Tabernacle Presbyterian Church. "If we had been real Christians, we would have gone the way of Christians and insisted on a fair and just peace after the World War. But 'war and rumors of war' is the price now paid for 'indignities' visited upon a conquered people."

On each of the three days there were twenty-five simultaneous meetings addressed by from seventeen to twenty-two inspiring speakers. Dr. Blackwelder represented the Lutheran Church in this and in over a dozen other cities. Dr. Franklin C. Fry, Akron, Ohio, and Dr. Carl C. Rasmussen, Washington, D. C., spoke with the group in the Middle and the Far West.

This Preaching Mission surely made Philadelphia and the entire nation "church conscious." Who can estimate its beneficent results?

IN CALIFORNIA

Preaching Mission Draws Fifteen Hundred Men

THAT WHICH draws from out the busy activities of the ministry, 1,500 men to spend three or four days discussing with one another the great art of preaching, must be reckoned as a very extraordinary affair. Especially is this true when the event happens in such an environment as San Francisco offers. From the very inception of the movement, there were those that hoped it might bring a vision of a brighter day. It has done this very thing and it has left behind a wave of permanent values that seem to be growing in force. All that has been written of the various gatherings through the nation, could well be written of the one in the bay area. It was an occasion of great spiritual uplift. The men and women who were chosen to lead these assemblies were of exceptionally high type. No building was large enough to accommodate all that wished to hear certain of the speakers. It was a great event.

The next week northern California was divided into seventeen districts and the fires that were kindled in the four-day period radiated out into two-day missions in each of these districts. It was my privilege to serve as chairman of district sixteen, and never before in my ministry have I met with such sincere co-operation and such an earnest spirit as was in evidence everywhere. In San Jose a group of ministers have been meeting together at the breakfast hour on Friday mornings for prayer. One leaves such a meeting reinforced for his daily tasks. Dr. James J. Raun of San Francisco was one of the leaders chosen to conduct the two-day Preaching Mission in Sacramento and Stockton. I have no information as to how many of our Lutheran churches in this area conducted eight-day missions. In my

own church the following subjects were presented: "The Church and Its Permanent Values," "The Christ; His Claims and Offers," "Myself; Resources and Responses," "The Holy Spirit; His Ways and Works," "My Decisions and Their Implications."

Fifteen congregations in San Jose held such services. Bethel Lutheran Church, the Rev. Emil Meyer pastor, united with the Agustana Lutheran Church. In Fresno, Dr. George P. Kabele of the First Church, preached on "Why I Believe." "In the Bible as God's Inspired Word," "In a Personal God and in Jesus as His Begotten Son," "In a Personal Holy Spirit," "In a Personal Devil," "In Church Membership," and "In the Lutheran Church." In Berkeley, St. Michael's Church observed the week with Dr. Earnest Trabert, the pastor, doing the preaching.

W. E. CROUSER.

A RURAL "PREACHING MISSION"

THE SEVERAL pastors of the west end of Snyder County, Pa., united in a rather unique evangelistic experiment during the month of November.

There were five pastors involved: One Reformed, the Rev. Edwin Zechman; one United Evangelical, the Rev. J. Schechterly; and three Lutheran, the Rev. C. E. Brodell, S. N. Carpenter, D.D., and the Rev. Lee S. Deppen. The movement concerned twenty churches covering four towns and an area of approximately sixty square miles.

The object was to establish a "Preaching Mission" to demonstrate the unity of interest on the part of all the churches, and to try out to what extent these churches could co-operate in furthering a common cause. To many pastors in the city whose problems revolve around one self-centered church, the question of co-operation is not so serious: but when you get out on the rural "frontier," it—well, the whole thing just looks different.

There was neither detailed organization nor so-called "intensive" effort. The present objectives did not call for them. But the schedule was so arranged that for three weeks the programs of twenty churches went forward simultaneously with the "Preaching Mission" without a break. When the program was arranged, the budget and goal fixed, and the part each man was to take arranged, we called to our help the evangelist, Dr. August Pohlman. Dr. Pohlman well filled the place. His unique pedagogic method and catholic spirit were just what were needed to carry out the purposes for which the Preaching Mission was arranged.

Near the beginning of the meetings, an apparent calamity occurred in the serious illness of one of our pastors, the Rev. Edwin Zechman. But at every service the entire congregation prayed audibly and in the same words for his healing as well as for God's blessing on the meetings. The affliction, therefore, had the binding force of a great Christian sympathy.

The results of the "mission" are largely among the un-chronicled emotions of the human heart. We reached our financial goal without special pleading. By our presence together at these meetings we showed the world that, though we differ

in some matters of belief and practice, we are one in a great Christ-centered love and faith, and one in a common concern for the spiritual welfare of "all the flock over whom the Holy Ghost has made us overseers."

Probably, best of all, pastors and people were one in opportunity to see eye to eye and to feel heart to heart concerning the mighty common problems that so vitally concern the continuance and advance of the Kingdom of God on our part of the earth.

SANFORD N. CARPENTER,
McClure, Pa.

CLOSER LUTHERAN RELATIONS

Meeting of Representatives of the U. L. C. A. and the Missouri Synod

IT WAS a historic occasion when, on November 23 and 24, in the Hotel Statler, Detroit, Mich., representatives of the United Lutheran Church in America and the Missouri Synod for the first time held a conference to see whether the obstacles preventing the establishment of pulpit and altar fellowship between the two bodies and their co-operation and eventual union could be removed. The colloquents for the United Lutheran Church in America were Dr. F. H. Knubel, Dr. C. M. Jacobs, Dr. H. F. Offermann, Dr. H. H. Bagger, Dr. P. H. Krauss, Mr. E. F. Eilert, Mr. J. K. Jensen, and Mr. E. Rinderknecht; for the Missouri Synod: Dr. Th. Engelder, Dr. W. Arndt, Dr. C. F. Brommer, Pastor F. Brunn, and Pastor K. Kretzmann. Mr. Rinderknecht was chosen chairman.

The first subject to be discussed was that of Lutheran solidarity, the desirability of which was ably presented by Dr. Knubel, a presentation which evoked expressions of agreement from all. After this the chief topic of the conference was entered upon, the doctrine of the inspiration of the Holy Scriptures. The Brief Statement of the Missouri Synod, treating of this doctrine in its opening paragraphs, was made the starting point. In the course of the conference Dr. Jacobs presented a statement which in its substance had been approved by his colleagues. It became apparent that there was a disagreement between the colloquents as to this doctrine. The discussions were marked by friendly courtesy and utter frankness. Whether, when and where future conferences will be held has not yet been determined.

JOINT STATEMENT OF THE SECRETARIES.

A MIRACULOUS ESCAPE Car Destroyed—Missionary Uninjured

IN THE November 19 issue of THE LUTHERAN appeared an item which reads as follows:

"Lipton, Saskatchewan. Mission work in this parish, under the leadership of Pastor Heinz Dahle, has brought outstanding results. Since May 15, 1935, the baptized membership of the parish of which Lipton is the center has increased from 157 to 321 souls. The confirmed membership was 96

in 1935 and 185 at the end of September, 1936. Such progress is very encouraging for Pastor Dahle and his co-workers. It is also an indication by which the whole United Lutheran Church in America can have an insight into the opportunities in that portion of the country, and the results that come when parishes are given conscientious and active pastors."

This was a well-merited tribute to a faithful missionary's work. But his activities have come to an abrupt end, temporarily we hope, by what we may call an "unavoidable accident," which cost the life, not of the missionary, thank God, but of his car.

Pastor Dahle writes: "On November 14 at 7.30 A. M. I started out for my sixth preaching place, there to teach the confirmation class. It is twenty-six miles from Lipton, and I generally devote the entire day to the class. At 6.00 P. M. I started for home. I was very tired, for I had traveled some 500 miles that week. Close to Lipton I lost control of my car, perhaps due to weariness, and landed in a six-foot ditch at forty miles an hour. The car turned over a number of times, and with the exception of engine and wheels was totally wrecked. The top and the doors were torn off, all windows shattered, radiator, fenders and running boards are just hanging by threads, the frame is bent and the differential is out of commission. Those who have seen the car cannot understand how a man could get out of it unharmed. Through a miracle of God I was not hurt."

The Lord has promised His disciples power to tread on serpents and scorpions, and over all the power of the enemy, and that nothing should by any means hurt them. He does not say anything about cars and their dangers, but the fact in this case permits the inference that they were included in the protection promised His servants. We are grateful to God for this protection, and we marvel at this miraculous escape of our missionary. But we cannot stop here. God has done his part, now we must do ours. The missionary needs another car. He cannot travel 500 miles a week on foot. We have no funds from which to supply this need. Who will help?

ERNST A. TAPPERT,
Board of American Missions,
39 East 35th St., New York.

UNIQUE MEN AND MISSIONS MEETING

ON NOVEMBER 18, at Trinity Church, Hays, Kan., the Rev. Walter H. Moeller pastor, a Men and Missions dinner was held.

The tables were arranged in the shape of a cross, center piece a large open Bible, and the whole arrangement faced a brightly illuminated cross casting its rays down on a map of the world. Seventy men attended and listened to a musical program and two addresses, one on "The March of Christianity Through the Ages," and the other an illustrated lecture on Africa missions.

It was a great success and an inspiration to see this body of Christian men hearing of and discussing the subject of missions. It is planned to make it an annual affair.

PRE-ROOSEVELT SOCIAL SECURITY

The Rev. P. N. Wohlsen, Pocono Observer, Finds a Truly Christian Employer

SOCIAL SECURITY appears to be the chief topic of conversation. Considerable attention has been paid to this particular feature in our modern complex civilization. We learn from its advocates that it is vitally necessary for the well-being of labor. The church has always taken the same viewpoint. Employers are being advised and directed to give attention to the physical and temporal security of employees against old age, injury and kindred situations which might arise. As we think of this subject our mind goes back to a time when an employer of many men in Monroe County displayed great interest in the *spiritual security* as fundamental to the establishment of social security for those employed. Such appears to be the case with Jacob Singmaster, a pioneer in the tanning business in the Pocono region, when much virgin timber was used for that specific industry.

As a comparatively young man, Jacob Singmaster, with a strong Lutheran background, migrated from Juniata County to Monroe, in the first half of the nineteenth century. He immediately engaged in the tanning business in the Pocono region. He was highly respected as a shrewd, careful, frugal and successful business man. Although the tanning business has long since ceased in this section, the name of Jacob Singmaster remains as that of a pioneer business man who was interested in the development of spiritual security for his employees as he was in the development of a large and prosperous industry. Almost immediately upon his entrance into the district he felt the need of providing for the spiritual security of his employees. In 1830 he gave his assistance to the Rev. Mr. Gross, then pastor of the Hamilton Parish, in the formation and establishment of the congregation in the village of Appenzell, which was, at the time, largely inhabited by those who were engaged in the forests preparing materials for his tanneries. His attention was next directed to the village of Tannersville, where he resided. Here again he became actively identified with the founding of St. Paul's Lutheran Church in 1834. His interest was constantly demonstrated toward the implantation of spirituality in the hearts of his employees. He was convinced that if the heart was right with God through Christ Jesus, the whole life of the man would be governed accordingly.

Jacob Singmaster finally removed to the growing county seat of Monroe, where his tannery interests were quite extensive. After a few years in Stroudsburg, he erected a beautiful mansion on the main street. This structure is still standing and provides the commodious home for the Y. M. C. A. Mr. Singmaster co-operated with several other business men and the late Rev. Theophilus Heilig in the establishment of St. John's Lutheran Church, which today enjoys the largest active membership of any congregation in Monroe County. So interested was this pioneer layman that he presented a large money gift through which the newly organized

congregation was enabled to erect the present stately and churchly edifice near the business center of Stroudsburg. It is said of him that he always felt the need of providing spiritual food for men who were employed by him. Spiritual security thus became his constant aim.

It seems that while we are much concerned about social security for the employee of our day, we might take a page from the life history of this pioneer layman and discover the elements which can alone provide true social security, namely, the Word and the Sacraments.

Continued Evidence

During the last month the Lutheran Church at Appenzell, in which Mr. Singmaster displayed so much interest, celebrated its one hundred sixth anniversary in a fitting manner. Under the direction of its energetic and popular pastor, the Rev. Daniel Weigle Nicely, the exterior of the church edifice was suitably painted and the interior beautifully redecorated. The Rev. Raymond C. Miller, pastor of the Lyons-Bernville Parish, and a former pastor, was the guest preacher. He spoke on the subject, "Luther and His Day." All renovations were paid in full at the time of the anniversary.

On Sunday, November 15, the one hundred second anniversary of St. Paul's Church, Tannersville, was duly celebrated with special services under the direction of Pastor Nicely. Before large congregations, Pastor Miller delivered inspiring messages. Truly this layman's activity has not been in vain. He was never too busy to display an interest in the spiritual security of his fellowmen and neighbors.

Plans are now being completed for the celebration of the seventieth anniversary of the organization of St. John's Church, Stroudsburg; another product of the foresight, interest and service of Mr. Singmaster. This congregation has grown to one that numbers more than eight hundred active members. Steady progress has continued from the beginning, largely by the consecration displayed by the men who associated themselves with Jacob Singmaster. The celebration at St. John's Church will begin January 31, 1937, and will be the occasion for the dedication of the rebuilt organ, installed chimes, choir stalls, rebuilt and refurbished chancel.

When one views the development of these congregations, he is impressed by the fact that the planting of the church does not depend entirely upon the clergy, nor the activities of Mission Boards, but upon the consecration of sincere laymen who are primarily interested in the spiritual security of their neighbors.

Another Anniversary

During the month of October the Lutheran congregation at Brodheads ville, near the foot of the Poconos, celebrated its seventy-fifth anniversary with most impressive services, morning, afternoon and evening. The speakers included the present pastor, the Rev. C. W. Strasser, and sons of the congregation who have entered the Christian ministry. Despite the age of this congregation and its location in a rural section, it continues to display a healthy condition.

More Work of Laymen

When the church deemed it advisable to provide a suitable camp for boys, another Lutheran layman with vision stepped forward and made possible the present Camp Miller above Shawnee-on-Delaware. Dr. E. Clarence Miller, the consecrated treasurer of the United Lutheran Church, made this dream a reality, through which the spiritual security of youth might be promoted during the summer season.

Announcement has just been made that another Lutheran layman of Philadelphia, Mr. Peter Hagan, conscious of the need of camp life for girls under the influence and direction of the church, has purchased a fine farm four miles above Camp Miller as a site for such a camp and has presented the same to the Ministerium of Pennsylvania. Already workmen are busily engaged in the development of this site, so that it will be in readiness for the opening of the camp season of 1937. The camp will be operated jointly with Camp Miller under the direction of the Youth Activity Committee of the Ministerium, with LeRoi E. Snyder, the popular director of Camp Miller, in charge of both camps. Here again we discover the interest of successful business men of our church in the spiritual security of youth.

PERTINENT QUESTIONS

West Penn Synod's Reporter, F. W. Hofmann, Asks and Answers Them

MANY PEOPLE are still talking depression. Many people are still on the relief rolls; and still others are employed by WPA and otherwise. What do you think? Is the depression over?

A recent survey of the York County pastors revealed two who were of the opinion that working conditions were worse. Two others held that they saw no difference. All others replied to the effect that the situation is better and even much better. What are the facts in the case?

An official from one of our large industrial plants disclosed the fact that since January, 1932, the average rate of pay for those who worked by the hour had been raised 16.2 cents per hour, or an increase of 40½ per cent over the average hourly rate before the increases were granted. Added to this the number of working hours per week have doubled; giving the working man a decided advantage over 1931.

It would seem then that the depression is over, even though we have not hit the high levels of 1928 and 1929. A number of the congregations in the conference have reflected this condition in making substantial increases in the pastor's salary. A recent increase granted to one pastor doubles his salary over what it was ten years ago. This is a remarkable record and manifests a wonderful spirit, when contrasted with those who cry, "Wolf, Wolf!"

"Greater consecration on the part of both clergy and laity. We are all 'Standin' in the need of prayer!'"

Take it any way you will, the ill of the world is *sin*, and sin in any form is *disloyalty* to God. If our trouble comes from disloyalty, the remedy surely must lie in a new and deeper *loyalty*.

During the past six years the combined membership increases for the fifteen Lutheran churches in York amounted to a ten per cent gain. In the same period Trinity Church, the Rev. F. W. Hofmann pastor, has had a thirty-five per cent gain.

St. Paul's Church, York, the Rev. A. O. Frank pastor, made improvements to the heating plant and buildings at a cost of \$8,000. But this was not allowed to interfere with the benevolent work of the congregation. St. Paul's has accepted the support of the Manupalle Mission Parish in India as a special project. The regular synodical benevolences have been paid promptly each month, and \$1,337.43 in special benevolence offerings has been raised. A fine demonstration of loyalty to the whole church.

Do you think the depression has helped or retarded spiritual growth?

The majority of opinions expressed held for the latter, retarding. A number were of the opinion that it neither helped nor hindered the spiritual growth of the church and its members. Several replied that they felt the people were upset more than anything else and unable to regain their equilibrium. We are inclined to feel that the minority report is more nearly correct. A few were optimistic enough to feel that the depression has helped. We have learned of a number of instances wherein what people gained spiritually far outweighs what they lost materially and financially, according to their own personal feelings in the matter. We leave the question with you.

Do you think the noted improvement in conditions has helped or retarded spiritual growth?

This is more difficult to analyze and answer since we are still so close to the condition; too close for a good perspective. Nevertheless the majority opinion prevails that one can discern no difference. Attention has been drawn to the open Sunday and a greater disregard for the sanctities of the Lord's Day than ever before. And this must not be minimized. Surely the indifferent have grown colder toward the finer things of life and many who were lukewarm have followed the rabble.

Another reminds us that the outward prosperity of the church and its members is not always an indication of spiritual life and blessing. How true that is! Prosperity, wealth and possessions serve to chill one's religious fervor more often than they warm and nourish the spirit. But with true faith in the plans and purposes of God, we must believe that the ultimate effect should and will be helpful, and out of seeming chaos will come a better people and church.

What do you think is today's outstanding need or condition?

Here is room for a great variety of expression, but when so many say the same thing, only in different form, it would reveal that the sore spot has been located, namely, our lack of loyalty to Christ and His Kingdom. Here are a few random expressions concerning today's need.

"A challenge to better living."

"Submission to the guidance of the Holy Spirit."

"Religion in the heart—our people take religion too lightly."

"That the heads of our country have a little respect for the Lord's Day and His Church, and, that by example in honor and integrity they try to live nearer to God. That we all get back to God and stop stage play. God is not dead—and it is 'not by might or power but by my Spirit' saith the Lord, that we shall conquer."

"A consciousness of the Presence of God and responsibility for His work."

"A clear consciousness of sin and sinful living; and the recapture of the ideal of the worth of Christian character."

"Not merely the need of preaching righteousness—that is well done; but the need of preaching *how* righteousness is attained—by 'Christ in you.' The preaching of the first without the second is next door to useless. Practical righteousness is only of the power of Christ as judicial righteousness is only of Christ. The church is in reproach today because the second is only partially taught or understood."

"Loyalty to Jesus Christ expressed by loyalty to His body, the church. 'Seek ye first the kingdom and his righteousness.' The peril of our generation is *indifference* to Christ and His Way of Life for all people."

URGES CONSTRUCTIVE MOVEMENTS

December 2, 1936.

Dear LUTHERAN:

IT IS ALMOST impossible today to pick up a paper or magazine and not find some discussion about the future of the Christian Church. These articles are usually destructive to any constructive development. Now, I see a missionary blames the World War on the church.

I would like to offer something constructive for a national movement through all churches and hope you may be able to help me, through THE LUTHERAN.

Each Christmas season is more depressing, although it should be the most joyous season in the year. Christmas is Christ's birthday, yet it has become Xmas. Christ has been blotted out with the X through destructive commercialism of the most Holy Day we can have. Can we direct people to be conscious of this "X" replacement and expend some effort to make them Christ-minded at this season instead of being just led to slaughter by the "X" spirit?

I am an active member of Trinity Lutheran Church, Camp Hill, Pa., and am seriously convinced these un-Christlike activities must be stamped out for constructive church development.

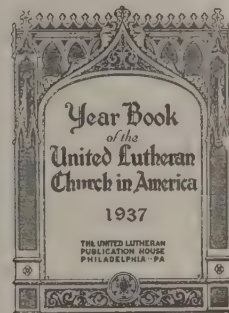
Cordially yours,
C. M. WOLF.

CHRISTMAS BROADCAST

THE NATIONAL Broadcasting Company over WEAF, New York, and connected stations will broadcast the *German Christmas Service of Zion Church, Baltimore, Md.*, the Rev. F. O. Evers pastor, on Christmas morning, 6.30 o'clock to 7.00 o'clock.

THE YEAR BOOK

of the
UNITED LUTHERAN CHURCH IN AMERICA
for
1937



Digest of 1936 U. L. C. A. Convention — Columbus, Ohio CHURCH CALENDAR

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A MESSAGE FROM MICHIGAN

By the Rev. Paul W. Schroepe

DECEMBER'S advent was the signal for deer hunters in Michigan to cease firing. In these times of mass production the season is considered a marked success with at least 15,000 more hunters than last year, and an estimated kill of 35,000 bucks in the sixteen-day period. More than 100,000 men and women invaded the woods, twenty of them for the last time. Nine of these died from gunshot wounds. Sadder yet is the fact that three of them met their Maker on the Lord's Day—the first day of the season. Yes, it's dangerous trying to emulate the pioneers of the past.

Charlie Gehringer, famous second base star of the Detroit Tigers, appreciates this fact. In answer to a question from Bill Rogell, another Tiger, Charlie replied that he had been deer hunting. "Get anything?" he was asked. "Yep," said Gehringer, "I got back." There is something to be thankful for, then, even if you fail to bring home a buck.

It seems that Michigan's headline fame is fast fading into twilight. Deer season is closed, the Black Legion investigation is nearly completed, Father Charles E. Coughlin has announced his retirement from radio oratory, and most of Detroit's champions have failed to hold their top rank. The Tigers in baseball, the Lions in football, and apparently the Red Wings in hockey have found their opponents too strong. All this gives the picture of the Wolverine state a somber hue. Activities in the Michigan Synod show a marked contrast to this by a renewal of spiritual life.

The Detroit District Luther League evidently suffering from starvation and indifference, displayed new life in their rally at Christ Church, Detroit, on Sunday afternoon, November 29. Approximately 200 persons assembled to hear a timely and inspiring address by the Rev. Harold Yochum of the American Lutheran Church. Pastor Yochum offered the challenge of renewed Christian faith and zeal, speaking on the subject of "Live-wire Christians." New officers for the district were elected at this meeting with every indication that the Luther League has come to life.

Installation and Reformation Services

There was an even greater response when two large congregations assembled in Detroit on Sunday night, November 8. On the west side, *Carroll J. Rockey, D.D.*, formerly pastor of Luther Memorial Church in Madison, Wis., was installed as pastor of Hope Church. The Rev. Herbert E. Schildroth, president of synod, officiated. He was assisted in the service by the Rev. Frank P. Madsen, secretary of synod.

On the east side, the annual *Reformation Service* sponsored by the United Lutheran Pastors' Association of Detroit, was held in Reformation Church. The Rev. John Schmidt, pastor of Augsburg Church, preached on "Courageous Faith." The

choirs of Reformation and Bethel churches were combined for this service.

One of the difficult problems in Michigan is the organization of the men of the church. Realizing this difficulty, the Detroit United Lutheran Pastors' Association has attempted to vitalize the work. The most recent endeavor was a *Men's Mass Meeting* in Bethel Church on November 17. Those who attended the meeting heard an encouraging and challenging address by *Carroll J. Rockey, D.D.*, newly installed pastor of Hope Church. He stated that the "Brotherhood apparently is not something very easy to maintain, but there is a distinct need." He described the growing importance of Brotherhoods in the various Lutheran bodies, but declared that "our Lutheran laymen need a proper vision of the Kingdom of God." They are slow in evangelizing and gospelizing. He emphasized the responsibility of the laymen in winning new members, reclaiming the lapsed members, sponsoring boys' work, and assisting in the every member visitation. In concluding, Dr. Rockey expressed the confident belief that "Lutheran laymen will build the Lutheranism of America, and they'll make it go."

Here and There

Michigan is still a mission synod. Of the twenty-nine congregations in the state, eleven are missions. For that reason the visit of *Mr. H. Torrey Walker*, director of Church Extension and Finance of the Board of American Missions, was significant. From November 14 to 17 he made an intensive study of these congregations, offering much needed encouragement and advice in their problems. All those who had the opportunity to become acquainted with Mr. Walker were impressed by his sympathetic understanding and his sincere interest in church extension.

Beginning November 23 and continuing for one week, the Rev. *Herbert E. Schildroth*, pastor of Bethel Lutheran Church, Detroit, conducted the morning devotions from Station WWJ, Detroit. He was assisted by the choir under the direction of Prof. Otto A. Trapp, director of music in Bethel Church.

The Rev. *Ewald G. Berger*, pastor of Ascension Church, Pontiac, has been elected president of the Pontiac Pastors' Union.

Although summer is months away, those churches planning to organize a daily vacation Bible school might be interested in the one conducted by *Trinity Lutheran Church, Ann Arbor*, the Rev. Henry O. Yoder pastor. It isn't too early to begin preparations for such a school. Pastor Yoder reports that their school has been conducted for four summers with an enrollment reaching 224. The school is divided into junior and intermediate departments. Bible History, Church History, missionary instruction, the life of Luther, Church Art and Liturgy, and the Catechism are included in the course of study. In this arrangement children from nine to fourteen years of age are instructed in the catechism each year, while the other courses rotate over a three-year period. Pastor Yoder's school has proved valuable in the Christian instruction of the children.

Planning for summer vacation days seems incongruous in this cold month of December, so perhaps we had better jump back again to our own winter climate. And we realize that winter has actually arrived when we read of the ice—six inches thick—which held fast a number of freighters in St. Mary's River, and hampered navigation at Sault Ste. Marie. The temperature dropped to nine degrees below zero on November 30. The United Lutheran Church has no congregations in that part of Michigan. Perhaps the rigorous climate freezes them out. Which reminds us that the same individuals who excused themselves from services of worship during the summer because of the heat, probably will cling now to the excuse that it's too cold to go to church during the winter.

QUEEN CITY GLEANINGS

By the Rev. Anson W. Lindenmuth, Ph.D., Allentown, Pa.

KINGDOM HAPPENINGS are being recorded here these days. There is a stirring in the mulberry trees. The church seems to be in a state of revival. Conventions, Preaching Missions, and rallies are being held. The local congregations gather en masse. Great nationally known and renowned divines speak. There is a powerful witnessing under the power of the Holy Spirit for Christ and His Kingdom by these ambassadors of God.

The churches, under the leadership of their pastors, are praying for a re-baptism of their people by the Holy Ghost so that they may receive renewed power to witness for Christ—at home and abroad—in these latter days of antichrists—deceived and rampant propagandists of the various godless and antichristian "cults" and "isms," who endeavor to deceive the elect.

The crucial period for such a united prayer and witnessing of the whole Christian Church on earth is here. She is on trial as she has not been for centuries, perhaps. But she shall not fail. "God is in the midst of her." Jesus Christ is still her Head. She is still His beloved Bride and cherished body. His Spirit is touching her soul. The dawn of a new day is seen over the horizon. Jesus Christ, Who gave Himself for her, will reclaim her and sanctify and cleanse her by "the washing of water and the Word," so that He may present her "to Himself" in all her glory, "not having spot, or wrinkle, or any such thing."

Interesting Lectures

Prof. William Adams Brown, D.D., Ph.D., of Union Theological Seminary, New York City, delivered the Rehrg Foundation Lectures on "Evidences of Christianity" at Muhlenberg College this fall. His theme was "How to Make God Real," which he treated in a series of four weekly lectures under the following sub-divisions: 1. "What It Means to Have a Real God." 2. "Proposed Substitute for God." 3. "How to Make God Real in the Life of the Individual." 4. "How to Share God When Found."

These lectures elicited a great and widespread interest, as shown by the large number of clergy and laymen and lay-

women of Protestant denominations in attendance, some of them from distances. This foundation was established by the late Rev. Wilson M. Rehrig, Ph.D., pastor of St. John's Lutheran Church, Mauch Chunk, Pa., an alumnus of Muhlenberg College, class of 1879.

Such a foundation is a most fitting memorial, testifying to his loyalty to his Alma Mater and to his loving desire to minister to students, alumni, and all his fellowmen after his ministry in the flesh ceased.

Muhlenberg College whose field of service is not only the whole United Lutheran and Christian Church, but the whole world, was host to the Lutheran churches of Allentown and vicinity at their United Reformation Service, to the annual convention of the Lutheran Brotherhood of the Ministerium of Pennsylvania and Adjacent States, to the third annual Bi-District State-wide Thanksgiving Rally of the Allentown and Berks District Luther Leagues, and to the fall convention of the Intercollegiate Newspaper Association of the Middle Atlantic States, representing thirty-five colleges.

Dr. Horn Speaks

Dr. Robert C. Horn, an alumnus of Muhlenberg College, class of 1900, a member of its faculty since 1904, assistant to the president, dean for several years, and now elevated to acting president, in extending his greetings to the Lutheran Brotherhood Convention emphasized one thing which your scribe feels ought to be passed on. He referred to communistic literature which is being distributed on the campus of some non-church colleges and universities, apparently tolerated by them, and strongly declared that such a business will not be tolerated at Muhlenberg College. We felt when he spoke in such defying terms that he spoke for, and voiced the sentiment of, our great church and its educational institutions and their faculties.

May we as Christian church leaders call this to the attention of our people, especially to parents whose sons and daughters are contemplating entering institutions of higher learning. On this ground alone, it seems, the decision of Christian youth should be in favor of Christian, and especially, church institutions.

The Allentown Preparatory School took another forward step in its history when just before the Thanksgiving holiday it started the publication of its own school paper. The paper will be published bi-weekly, and the staff will be comprised of students. Approximately fifteen reporters, representing the junior, senior and post-graduate departments of the school, and all clubs will assist the staff in gathering news.

At the November meeting of the Lutheran Pastoral Association of Allentown and Vicinity, the Rev. Warren C. Heinly, president, was host to the Lutheran Pastoral Association of Bethlehem. The Rev. Dr. Charles M. Jacobs, president of the Lutheran Theological Seminary, Mt. Airy, Philadelphia, was the guest speaker on the topic, "Present Theological Trends."

The National Preaching Mission, which was opened September 13 in Albany, N. Y.,

and has covered every section of the country from the east to the west coast, sent some of its representatives to Allentown for a one-day mission December 4. This was preceded by a mass meeting on the evening of November 30. Allentown is the twenty-sixth city in which meetings have been held, and where its representatives brought the message of Jesus Christ.

The purpose of the mission primarily is to restore the lost art of preaching, as is claimed. The movement, as reported, has attracted large audiences, and is said to have caused a spiritual revival wherever conducted,—something which is felt to be such a great need. As its method is the plain witnessing for Christ under the power of the Holy Spirit, it can be readily endorsed as meeting the great challenge to which Christianity is put today. We hope and pray that it will be an awakening of the church to the great clarion call of this Advent season.

SUSQUEHANNA SYNOD NEWS

Reported by the Rev. Dallas C. Baer

The Penn's Creek Church of the New Berlin Charge, the Rev. John I. Cole pastor, was rededicated November 1. The fiftieth anniversary of the congregation was celebrated at the same time. Dr. George F. Dunkelberger, dean of Susquehanna University, delivered the anniversary address, and at the evening service, Dr. Ira S. Sassaman, president of synod, preached the dedicatory sermon. The chancel was rearranged and new furniture placed in it, and an electrically lighted cross was placed on the altar. New altar hangings were secured, and new hymn boards and memorial leaded glass windows were installed. The fact that all of these renovations, additions and new things were paid for before the service of rededication speaks well for both pastor and people. Even a depression cannot stop a people who have the will to beautify and improve God's house.

J. M. Reimensnyder, D.D., LL.D., pastor of Trinity Church, Milton, who has had a long and useful career as a minister, perhaps the longest in the United Lutheran Church, recently resigned his pastorate, effective January, 1937. Dr. Reimensnyder's career has been a noteworthy one and will be shown special consideration in a future issue of THE LUTHERAN.

St. Paul's Church, Loganton, the Rev. Irvin E. Heckman pastor, celebrated the eighty-fifth anniversary of the congregation and the fifteenth anniversary of the erection of the present beautiful edifice. The former building was destroyed in 1918 by a conflagration which destroyed half of the village.

On Former Ministers' Night Charles D. Russel, D.D., of East Pittsburgh, who came to the congregation forty years ago and served for five years, and the Rev. Myles R. Smeltz of Catawissa, who came to the church eight years ago and served as supply pastor for almost three years while a student at Susquehanna University, preached the sermons.

The churches of the community were invited to unite with the people of St. Paul's in their celebration. Mr. Miller, pastor of the Reformed Church, and Mr. Schwank, pastor of the Brethren Church, preached. The various churches of the valley furnished a much-appreciated musical program.

The last service in connection with the anniversary was held Sunday evening, when the Rev. Fred R. Greninger, a son of the parish and now pastor of Temple Church, Altoona, preached the sermon.

The services were well attended and the sermons were inspiring and typical of the best Lutheran preaching. While the services were held in the heat of a political campaign, the audiences manifested their interest in spiritual things by their loyal attendance and keen concern for the success of the services.

The Rev. Irvin E. Heckman accepted a call from the congregation at the conclusion of his theological training at Gettysburg in 1934.

The Pine Street Church, Danville, observed Father and Son Day, November 15, at the morning service when the pastor preached the sermon and the male quartet of the church furnished special music. The Father and Son Banquet was held November 18, the banquet being served by the Women's Guild of the church.

The Evangelical Lutheran Church, Montgomery, Pa., the Rev. A. F. Klepfer minister, designated the month of November as Loyalty Month, and published a large calendar of the month on which was designated all the events of the congregation. The days of the month are printed in red and the events, hours of service, etc., in black. The aim is: "Every member on the church and Sunday school rolls present at least once every week during the month." A daily prayer for adults, daily grace for adults, and a little prayer for children, are also given.

Among the special speakers the congregation heard during the month are: Dr. Robert Hopkins, World Sunday School Secretary; Miss Christie Zimmerman, missionary to India. During the Preaching Mission in the congregation a different guest minister preached each night from Monday to Friday, and the Rev. Dr. A. Pohlman of Philadelphia preached the Union Thanksgiving sermon in the Presbyterian Church.

Among the subjects the pastor used as sermon themes for the Sunday services are: "Loyalties," "Two-faced People," "What We Mean to Jesus Christ," "Thoughtful Stewardship," and "Asleep in Church."

HIS STAR

By Eva Marie Denst, Denver, Colo.

FROM THE SKY all dark and gray

A golden moon will slowly show,
Then in God's mysterious way

A guiding star will brightly glow;
Though the road looks dark today,

And our travel is so slow—
There in God's own timely way,
His star will let us safely go.

DUAL ANNIVERSARY CELEBRATION

St. Paul's, Columbia, S. C., and Dr. H. A. McCullough Rejoice for Work Performed

By W. P. Houseal

ONE OF THE most interesting events in the history of Lutheranism in the capital city of South Carolina was the celebration of the golden jubilee of St. Paul's Church, Columbia, November 19-29. Connected with this celebration was the observance of the twenty-fifth anniversary of the present pastorate, that of Dr. H. A. McCullough.

The golden jubilee celebration was opened Thursday evening, November 19, with prayer by the junior pastor, Mr. Palmer Pierce, and a program of greetings by representatives of civic and social activities of the city, Mr. F. William Capelmann presiding in the absence of Mr. Ames Haltiwanger. On the program were: Mayor L. B. Owens, M.D.; Mr. C. S. Lemon, Chamber of Commerce; Prof. Patterson Wardlaw, University of South Carolina; President J. C. Guilds, Columbia College; Superintendent A. C. Flora, city schools; the Rev. Paul G. McCullough, a "son from Miami"; R. C. Counts, Lutheran Publication House; Mrs. W. C. Abel, Y. W. C. A.; the Rev. Henry A. McCullough, "son from Chattanooga"; Dr. Neill Macaulay, Inter-club Council; Mr. J. B. Horton, Y. M. C. A. Each of the participants praised St. Paul's for faithful service and splendid achievements, and felicitated the pastor for his devotion to the congregation and active interest and helpfulness in religious and civic affairs.

November 22, fiftieth anniversary day, the Sunday school reunion was held with an attendance of 600. The anniversary sermon at the worship service was preached by Dr. W. H. Greever, second pastor of the congregation, now of New York City and Executive Secretary of the United Lutheran Church. Based on Luke 12: 32, the sermon forcefully presented the value and reward of good gifts for faithful service in God's cause.

The evening service included Good Fellowship Greetings by representative pastors and officers of institutions: the Rev. Thomas F. Suber, president of the South Carolina Synod; C. K. Bell, D.D., president of the Lutheran Ministers' Association; J. W. Jackson, D.D., City Ministers' Association; H. D. Phillips, D.D., The Heptagon, a group of city pastors; C. A. Freed, D.D., president of the Lutheran Theological Seminary; President James C. Kinard, LL.D., of Newberry College. Several letters of greeting and congratulation to pastor and people which had been selected from a large number received were read by Mr. Palmer Pierce. The jubilee offering of the two services amounted to \$1,200.

Tuesday and Wednesday evenings the parish building was crowded with members and friends to witness the pageant, "Voyagers on Faith," written for the golden jubilee by Miss Erin Kohn, a member of church. It portrayed important events in the congregation, the last scene of which was the Friendship Hour (greetings by local Lutheran pastors and officers of institutions).

National and anniversary Thanksgiving

Services, November 26, fiftieth jubilee communions at Matins and at the morning service on the twenty-ninth, and a youth service in the evening sponsored by the Luther League and seminary students, were the final events of the celebration. A helpful message was delivered by the Rev. Paul J. Hoh of Philadelphia at the final service, as he urged the young people especially to stand firmly for the church and her precious doctrines against the assaults of her enemies and not neglect regular attendance upon worship in the sanctuary.

Organization and Growth Based on Faith

The group of thirty-nine Lutherans who met November 22, 1886, in the home of Dr. D. L. Boozer, for the organization of St. Paul's congregation, for reasons satisfactory to their own consciences and the fullest consultation with the officers and certain clerical members of the South Carolina Synod, withdrew from Ebenezer Church with the hope that they could best serve the Master by the formation of another congregation. The Rev. E. A. Wingard of Ehrhardt, S. C., became the first pastor. Deeply consecrated, gifted in oratory as the poet-preacher of the synod, he prepared the way in a beautiful spirit of humility and devotion for fruitful results. A neat frame chapel was dedicated June 24, 1888.

He was succeeded by Dr. W. H. Greever, when the membership was about 100. Under his leadership the congregation enjoyed a period of growth in numbers and in liberality. The indebtedness was cancelled and improvements were made to the church. The Rev. J. D. Mauney, in his pastorate of two years, made a distinct contribution to the life and growth of the congregation by his busy ministry and pulpit ministrations.

Dr. H. A. McCullough took charge October 1, 1911, and during his pastorate the greatest progress and expansion have occurred. Within a year plans for a handsome new church began to take definite form, and at the Silver Jubilee Services held in 1912 the sum of \$56,000 was subscribed in four days for this purpose. The church was dedicated November 15, 1914, and cost \$41,000. Evidences of substantial progress in subsequent years include renovation of the first church for Sunday school and parish work and further enlargement of the same; purchase of a new organ; purchase of adjacent property for future expansion of Sunday school; large contributions to the endowment fund of Newberry College; gifts to the seminary and purchase of a parsonage. The congregation has sent one daughter, Sister Mae Haltiwanger, into the diaconate; two sons into the ministry; and three missionaries into the foreign field—J. Ira Haltiwanger to Africa, and the Rev. Mr. and Mrs. Jack Peery to India.

St. Paul's has prospered in giving of its strength for growth in the Kingdom by the dismissal of her members for the foundation of three suburban congregations.

A Pioneer in Youth Work

Distinction in pioneer Bible vacation work belongs to St. Paul's, for Dr. Greever

established a school in 1904 for instruction in religious principles. During the last twenty-four years a vacation Bible school has been conducted annually by St. Paul's. This was likewise the first congregation to establish the junior church, in 1920, for children from six years of age to confirmation age. They worship with the full use of the Common Service.

The history of St. Paul's would not be complete without tribute being paid to the memory of the late Abner D. Haltiwanger, who as chairman of the building committee of the first church mortgaged his home with the consent of his wife to secure a loan in 1888 for the purchase of the lot for the site of the church and parsonage. He was the first superintendent of the Sunday school, and for forty-seven years took an active part in the work of the congregation. His brother, P. H. Haltiwanger, a prominent business man, the oldest member of the congregation, within one year of being a nonagenarian, is still regular in attendance upon morning services.

The confirmed membership of the congregation has grown from 57 a half century ago to 741; property valuation \$9,000 to \$127,500; annual expenses \$1,000 to \$12,125.

FIFTIETH ANNIVERSARY

New Jersey Congregation Celebrates

Woodbury, N. J. The fiftieth anniversary of St. John's Church was observed November 22-29 with a series of special services. Holy Communion was administered on the morning of the twenty-second and a new pulpit was consecrated. At vespers the Rev. H. Oscar Schlessman, pastor of Zion Church near Spring City, Pa., was the guest preacher.

Monday evening emphasized men's work in the parish and the Rev. Henry C. Cornehlson of Philadelphia delivered the address. The Rev. Werner Jentsch of Brooklyn, N. Y., a former pastor of this congregation, addressed the gathering on the evening given over to women's work. A service of thanksgiving was held Wednesday evening, with Mr. Harry Hodges, executive secretary of the Board of Ministerial Pensions, as the speaker.

The work of the young people was stressed with the Rev. Lloyd M. Wallick of Drexel Hill, Pa., as the speaker.

The celebration culminated in a festival evensong service on November 29. The sermon was delivered by Dr. E. P. Pfattheicher, president of the Ministerium of Pennsylvania, and the lessons were read by the Rev. Arthur W. Lawver of North Woodbury.

St. John's Church was organized November 24, 1886, the Rev. B. H. Warnke being the first pastor. The constituency was from the start principally German, and German services are still maintained in conjunction with those in English. The pastor, the Rev. Harold L. Hertzler, entered upon his duties in the parish July 1, 1935. Important improvements and alterations have been made, including refinishing of the interior and exterior, reconstructing the chancel, and installing a new altar, pulpit, lectern, dorsal and riddel curtains, crucifix and candlesticks.

RAPID PROGRESS IN FORTY YEARS

Wilkinsburg, Pa. Calvary congregation celebrated its fortieth anniversary with large and enthusiastic gatherings November 26 and during the week previous. On November 23, "Organization Night," addresses were delivered by the widows of former pastors, Mrs. J. B. Markward of Springfield, Ohio, and Mrs. H. E. Clare of Philadelphia, Pa.; also Dr. John J. Myers of Pittsburgh. On "Sunday School and Young People's Night," addresses were delivered by the Rev. W. E. Bauer of Harrison City, Pa., a former pastor; and Dr. D. R. Sumstine of Pittsburgh, Pa. At the congregational banquet Dr. Charles B. Foelsch of Sunbury, Pa., a former pastor, delivered the address. Sunday morning, November 26, the Rev. Luther A. Krouse of Pottstown, Pa., a former pastor, addressed the large Sunday school; at the 11.00 A. M. services the Rev. H. H. Will of Uniontown, Pa., the pastor who was present when St. Paul's congregation (General Council) and Calvary congregation (General Synod) merged to form the present Calvary congregation, delivered the sermon before a large congregation; at 6.45 P. M. the Luther Leagues in joint session were addressed by the Rev. George Stough, pastor of Advent Mission of Wilkinsburg Manor; at 7.45, the Rev. Luther A. Krouse preached to another large congregation.

On November 26, 1896, thirty-three devout people organized St. Paul's congregation. Within two years this congregation was self-sustaining. On March 14, 1897, twenty-six interested people formed Calvary congregation. This congregation was never a mission but was self-sustaining from the start. On December 17, 1919, these two congregations merged and adopted the name "Calvary." Remarkable advance followed. Today this congregation numbers 1,289 confirmed members. The Sunday school numbers 646.

The first pastor of St. Paul's was the Rev. John F. Heckert; April 1, 1898-January 16, 1910. He is now retired and lives at Greenville, Pa. Then this congregation was served by the Rev. W. E. Bauer and the late Rev. H. H. Will until December 17, 1919.

The first pastor of Calvary was the Rev. F. H. Crissman; May 30, 1897-November 1, 1898. Then came the Rev. J. Bradley Markward; February 5, 1899-January 31, 1909. A church was built and remarkable progress followed. Then the Rev. H. E. Clare served from May 16, 1910, until his death, December 26, 1918, two weeks after the present stone Gothic church was dedicated.

The Rev. H. H. Will served the merged congregation after Pastor Clare's death, until June 15, 1920.

On August 1, 1920, the Rev. Charles B. Foelsch, D.D., became pastor. The merged congregation had a mind and spirit to surge forward. The building debt was paid; a parsonage was secured; an associate pastor, the Rev. John Slater, was called; Advent Mission was started. April 15, 1928, the Rev. Luther A. Krouse became pastor. The congregation continued to advance. Improvements were made to the church edifice costing \$35,000. On April 1, 1932, the present pastor, Albert W. Steinfurth,

D.D., was called. In spite of the hard times, the congregation has grown considerably, strenuous efforts to reduce the building debt have been made, and property adjacent to the church has been secured to provide for future expansion.

Three sons of this congregation have entered the gospel ministry: the Rev. Herman J. Schmid, Minneapolis, Minn.; the Rev. John M. Nycum, Jr., Conneaut, Ohio; the Rev. R. R. Highberger, East Canton, Ohio.

The following eleven charter members received fitting recognition: Mrs. Rose Bair, Mr. H. J. Bortz, Mrs. J. L. Hovis, Mrs. J. A. Houk, Mrs. Mary S. Kolb, Mrs. J. A. Reinhart, Mr. and Mrs. W. H. Smith, Dr. S. G. Wertz, Mr. and Mrs. E. E. Young.

SEVENTY-FIVE YEARS OLD

Ellenville, N. Y. On November 22 and 23, Christ Church, the Rev. Olney E. Cook pastor, celebrated the seventy-fifth anniversary of its organization. The services began with a special program in the church school. An interesting feature of this program was a play, "The Church's Birthday," written by the pastor's wife. The cast included all members of the school who were descendants of charter members of the church.

Following this, the anniversary service was held in the church auditorium, which was beautifully decorated with yellow chrysanthemums. The speaker for this occasion was Samuel G. Trexler, D.D., of New York. Katherine Zupp, direct descendant of Adam Zupp, charter member, was baptized at this service.

In the evening a pageant-drama, "The Lost Church," was presented by members of the Luther League.

Monday evening a banquet was served to members in the church annex. The guest speaker was R. C. Deitz, D.D., of Hollis, L. I., a brother of Mrs. Cook, who spoke very fittingly on "Ghosts of the Past." Greetings were extended by pastors of the Protestant churches of the village, and by Mr. George Blumenthal of Brooklyn. An interesting letter was read from the Rev. J. S. Braren, a former pastor of the congregation.

Pastor and Mrs. Cook have been with Christ Church five years, and have won the respect and esteem of the members and the community. Recognition of their faithful service was made by the presentation of a gift to Pastor Cook and a basket of chrysanthemums to Mrs. Cook.

PROMINENT LAYMAN DIES

AT THE very time the laymen of the Synod of the Northwest are entering into the most active role they have taken since its beginnings, one most responsible for their enterprise has been called home to his heavenly Father. Mr. H. G. Abendroth, a member of the synod's Stewardship Committee, chairman of the Bequest Committee, died in a hospital in Milwaukee, Wis., November 13. At this time he was taking an active part in the assignment of laymen to speak on the Every Member Visitation in all the congregations of the synod.

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Outstanding forward steps felt the impetus of Mr. Abendroth's zeal for the church beyond his home congregation. It was he that initiated the organized stimulation of the idea of bequests throughout the synod. He with Mr. C. A. Gottschalk had most to do with formulating the plans to have laymen act as the outside helpers in the synod-wide preparation for this year's visitation.

As a member of the Committee on Memorials at the Savannah convention of the United Lutheran Church in America he stood out with determination for an amicable position toward the American Lutheran Church on the matter of approach toward pulpit and altar fellowship with them and succeeded in having eliminated from the resolutions originally proposed certain propositions that in all probability would have hindered the progress that is being made in that direction.

In St. Matthew's Church, Wauwatosa, Wis., Mr. Abendroth also was a leading spirit. He headed the Three-year Program instituted in 1933 for the removal of the congregation's interest-bearing indebtedness. As the Rev. William Niebling said in the funeral sermon, he lived to see the promised land but did not enter it. The

program is so near completion that there is no doubt of its fulfillment.

Mr. Abendroth's death came quickly as the result of an acute attack from a disease with which he had suffered for several years. He leaves a widow and four children. The funeral was held in St. Matthew's Church, November 17, and was conducted by Pastor Niebling and the president of the Synod of the Northwest, Dr. R. H. Gerberding.

PERSONAL

Willard Dow Allbeck, S.T.M., Ph.D., since 1922 pastor of St. John's Church, Highland Parish, Pittsburgh, Pa., has been elected acting professor of history of doctrine, liturgies and catechetics, Hamma Divinity School, Springfield, Ohio.

This appointment to the faculty as announced by President Rees Edgar Tulloss, comes in recognition of Dr. Allbeck's commendable record for scholarship in college and university, and in recognition of his success in the Lutheran ministry.

His coming to the local faculty will return to the campus another alumnus of Hamma Divinity School. Dr. Allbeck, after being graduated with honors at Susquehanna University in 1919, came to Hamma, where he received the degree of bachelor of divinity in 1922. He was honored with

the degree of master of sacred theology by Wittenberg, received the degree of master of arts at the University of Pittsburgh, and this year received the degree of doctor of philosophy at Pittsburgh. He has done most of his graduate work in the field of psychology.

Since graduation at Hamma Divinity School in 1922 he has been pastor of St. John's Church, Pittsburgh. There he increased the membership of the congregation, made notable additions to the property, so that the church, from a small congregation, has grown until it is now in the upper third of the churches in the Pittsburgh Synod.

THE TENTH ANNIVERSARY of J. Howard Worth, D.D., in the pastorate of Grace Church, Bethlehem, Pa., was celebrated November 8 and 9. On Sunday special services were held. Dr. E. P. Pfatteicher, president of the Ministerium of Pennsylvania, delivered the anniversary sermon in the morning before a large audience. He based his sermon on the text, "A Good Pastor," 1 Timothy 4: 6. Dr. Worth acknowledged the felicitations of the congregation and friends and spoke of the happy associations during the past ten years. Special music by the choir, augmented by former members, was one of the features.

The Sunday school assembled in the main auditorium to present special exercises in recognition of the anniversary. Allen R. Shimer, superintendent, extended congratulations.

In the evening the opening devotions were in charge of George Robert Koehler, a member of the church and a student at the Philadelphia Seminary. The pastor delivered the sermon on "Reflections." He spoke of the joy and satisfaction of his pastoral work in the congregation and referred to his office as one of his greatest adventures. He urged all teachers and other workers in the church to be imitators of Christ. At the close of the services Robert R. Rinker, a member of church council, spoke of the large attendance of former members of the catechetical classes during the past ten years. The confirmands totaled 205.

On Monday evening a reception was tendered the pastor, Earl W. Bader, teacher of the Young Men's Bible Class and Executive Secretary of the Brotherhood of the United Lutheran Church in America, as toastmaster introduced representatives of the church organizations and visiting ministers, who brought greetings. Among them were Conrad Wilker, D.D., president of the Allentown Conference and a school-

mate of Dr. Worth at the seminary; the Rev. Melvin A. Kurtz, president of the Lutheran Pastoral Association; and the Rev. Dr. W. N. Schwarze, president of the Bethlehem Ministerial Association and president of the Moravian College and Theological Seminary. Presidents of the various organizations of the church brought greetings and good wishes. Allen R. Shimer presented the pastor with a life subscription to *Religious Digest* as a congregational appreciation.

KENTUCKY-TENNESSEE SYNOD NOTES

Franklin, Ky. The congregation was re-organized and the model constitution was adopted at a meeting held November 10. The president of synod, the Rev. I. W. Gernert, assisted Pastor J. D. Larsen in bringing about this forward step. The Sunday school has placed the new Parish and Church Hymnal in use in its work.

The Conference of the synod met at Paducah, Ky., the Rev. Ivan Ross pastor. A Preaching Mission was conducted throughout the week with fine attendances. Papers were read by Dr. J. Earl Spaid, the Rev. C. A. Robertson, and the Rev. Victor Derrick. The Rev. H. Rubenstein addressed the conference on Jewish Mission work.

The Rev. L. Spenny is in the midst of a campaign to raise funds with which to build a new church at Park Hills, Covington, Ky. This congregation is badly in need of a house of worship.

The Rev. H. Rubenstein of Toledo, Ohio, recently addressed the churches in the city of Nashville on Jewish Missions, with splendid audiences, and was greatly appreciated by the congregation.

The Lutheran Home at Jeffersontown, Ky., supported by this synod, is filled to capacity, and a number are on the waiting list. It seems imperative that a building program be entered into before long. The Rev. J. E. Stomberger is president of the Board and chaplain of the Home.

Shelbyville, Tenn. A Preaching Mission was held recently with splendid results and several accessions. The pastor, the Rev. C. A. Armstrong, Ph.D., was assisted by the president of synod. The churches here are the oldest in middle Tennessee.

Nashville, Tenn. The work on the new building for Memorial Church is progressing rapidly, and the congregation hopes to dedicate it before the first of the year. This is the newest work undertaken in the synod, located in East Nashville, in a splendid residential section. The Rev. J. A. Laughbaum is the pastor.

The First Church of Nashville has called Mr. R. Thomasson, a graduate of Newberry College, to be its organist. He has also been engaged as the organist of Scarlett College of the city. There are twenty-five Lutheran students from out of the city enrolled in the colleges here this year. The pastor is endeavoring to organize them into a Lutheran Student Association. The Junior Luther League held its first anniversary meeting, inviting the congregation to see the work that had been done throughout the year. I. W. GERNERT.

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CONGREGATIONS

East York, Pa. Advent congregation is the only mission on the territory of the Synod of West Pennsylvania. The membership is composed of persons from seven different denominations besides those who have been uniting and making a profession of their faith for the first time. The mission is steadily growing in numbers under the leadership of the Rev. Ralph W. Lind, pastor.

In the past year a building fund was started; \$2,000 in cash was the goal for the first year. The end of the year showed \$2,318 in cash on hand. A new building is necessary to meet the needs of the congregation. The Mission Board is lending every effort to make this possible in the near future, and has just submitted tentative plans for a new structure and will loan financial assistance.

On November 15 an electric Everet Orgatron was dedicated as a gift.

Salisbury, N. C. The congregation of St. Matthew's Church was pleasantly surprised at the morning service on November 8 when it was announced that Mr. T. L. File, a member of the congregation, had contributed \$467 to the St. Matthew's Cemetery Endowment Fund. The congregation accepted the gift with a rising vote of thanks. The interest on this money will be used to help pay the caretaker's salary.

St. Matthew's Cemetery now has an endowment of nearly \$1,500. Mr. File and the congregation each contributed \$500 to the fund several years ago. The church receives many compliments on the appearance of its God's Acre, and Mr. File's gift will help to guarantee an even better appearance for it in years to come.

The work of underpinning St. Peter's Church was completed during the month of November. The church, which is a white frame building, presents an improved appearance and will be much more comfortable during the winter months. Mr. Charles Trexler, a member of the congregation, did the work. Because of his generosity, the job cost only \$90. The money required was raised through free-will offerings in St. Peter's Sunday school.

The Rev. Frank P. Cauble, Ph.D., is pastor of this parish.

TIMELY MESSAGES

THE EIGHTH annual convention of the *Women's Missionary Society of the New York Conference of the United Synod of New York* was held in the Church of the Holy Comforter, Bronx, New York, the Rev. Elmer J. Flanders pastor.

The convention text was, "Be strong and of a good courage, for the Lord will be with thee." (Deut. 31: 7, 8.) Devotions were conducted by Sister Vernetta Kunkel, deaconess at St. John's Church, Bronx. Mrs. Elmer J. Flanders welcomed the convention. Mrs. Arthur G. Bell, president of the Conference Society, responded. Messages of inspiring and timely interest were given by Miss Mildred Winston, Student Secretary, Board of Education, United Lutheran Church in America; the Rev. Henry C. Freimuth, president of the New York Conference; the Rev. Elmer J. Flanders; Charles D. Trexler, D.D.; Mrs. Henry J.

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Pfhum, president of the synodical missionary society; Augustus Steimle, D.D.; the Rev. L. Grady Cooper, missionary to China; Mrs. David E. Stolpe, statistician. The evening session was featured by the pageant, "The Garb of Serving Love," directed by Sister Bessie Engstrom.

The following officers were elected: President, Mrs. Arthur G. Bell; vice-president, Mrs. Otto A. Plagemann; secretary, Miss Gladys K. Zipf; treasurer, Mrs. H. H. Borchers; statistician, Mrs. David E. Stolpe.

MARRIED

Yount-Simmons. The Rev. N. D. Yount of Bessemer City, N. C., and Miss Rena Bertie Simmons of Conover, N. C., were united in marriage in the presence of a large assembly of relatives and friends, November 10, in Beth Eden Lutheran Church, Newton, N. C., by A. R. Beck, D.D., pastor of the bride, and the Rev. J. A. Yount of Boone, N. C., father of the groom.

The bridegroom is a graduate of Lenoir Rhyne College and the Lutheran Theological Southern Seminary, and is pastor of Grace Church, Bessemer City, N. C., where he has been giving pastoral care for more than eleven years.

The bride is the only daughter of Mr. and Mrs. John S. Simmons of Conover, N. C. She received her education at Conover High School and Lenoir Rhyne College, and has had several years' experience as bookkeeper for business firms in her home town; and was a leader in Luther League and Sunday school work in her home church.

The Rev. Mr. and Mrs. Yount are now at home in the parsonage at Bessemer City, N. C.

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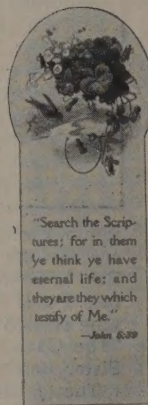
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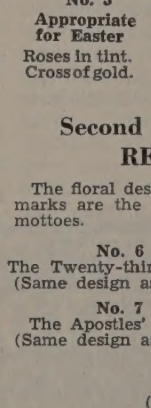
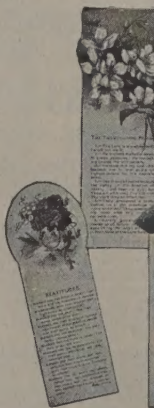
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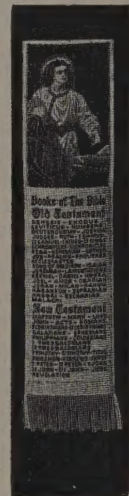
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